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JESU DULCIS MEMORIA.

IT is perhaps impossible to render the melodic sweetness of St. Bernard's hymn more sweetly in English metre and English idiom than Caswall has done it. The *Doctor Mellifluus* found in the liquid Latin at his command a verbal and phrasal honey which, like a veritable "*apis argumentosa*,"[1] he collected from many sources until the honeycomb fairly dripped with its weighted largess. And Caswall seems in his version to have done the same thing with almost equal success in the arid fields of English vocabulary. Doubtless he was justified by the example of St. Bernard himself, in seeking melody as the first of all desirable things in any hymn that should attempt to sing the ineffable sweetness of the name of JESUS. Having paid this tribute to the translator, we feel that we need hardly add the critical charge of unliteralness in the English rendering. Indeed, Caswall disregards—and justly enough—the metre and the rhymic scheme of the original Latin, and is not slow to depart from the thought as well, when a change can bring more music into the translation. Let us instance in illustration the first stanza—than which nothing can be more felicitous, whether we consider the original or its translation:

Jesu, dulcis memória,	Jesu! the very thought of Thee
Dans vera cordis gáudia:	With sweetness fills my breast;
Sed super mel, et ómnia,	But sweeter far Thy face to see,
Ejus dulcis præséntia.	And in Thy presence rest.

[1] Sixth Responsory of St. Cecilia's Office.

It will be observed that the rhymic scheme of the Latin verse (a scheme carried throughout the long poem) is the richest possible; while the translation falls into easier alternating rhymes. The metre, too, of the translation varies from that of the original, and gains in beauty thereby. But in the third line the thought itself of the original is quite changed—and similarly improved upon. "But sweeter far Thy face to see" is not a translation of "Sed super mel et omnia"—not a translation, but an improvement.

A request having been made for a new rendering of the hymn into English, we venture to offer the following, not as a version superior or even equal to that of Caswall, but simply as a variant one. If it possess any merit, the merit will not be that of sweetness, but of fidelity to the metre, the rhymic scheme, and the thought of the original.

The three hymns of the Feast of the Most Holy Name of Jesus are pieced together out of unconnected stanzas of the longer hymn of St. Bernard. Thus, the hymn for Vespers consists of stanzas 1, 2, 3, and 5; that for Matins, of stanzas 9, 11, 4, and 14; that for Lauds, of stanzas 22, 20, 27, 10, and 35.

The rhymic device of St. Bernard's hymn forms an exquisite musical setting for the text. The burden of the text is the name of JESUS. As every stanza bears *only* this sweet burden of thought, so shall every stanza contain but *one* music of rhyme, which, like the pleasant, continuous jingling of a single bell, shall dominate all the phrasal harmony and assert the ecstasy of a single emotion. In the following English version the same exceptional device is employed; not, however, with the same success:

IN VESPERS.

Jesu dulcis memória,
Dans vera cordis gáudia:
Sed super mel, et ómnia,
Ejus dulcis præséntia.

The memory of Jesus sweet
Making the heart with rapture beat—
But honey, yea, nor aught can mete
The joy His presence doth complete!

Nil cánitur suávius,
Nil audítur jucúndius,
Nil cogitátur dúlcius,
Quam Jesus Dei Fílius.

No softer singing e'er was done,
Or sound of gladder music none;
No sweeter thought e'er dwelt upon,
Than Jesus, Saviour, God the Son.

Jesu, spes pœniténtibus,
Quam pius es peténtibus!
Quam bonus te quæréntibus!
Sed quid inveniéntibus?

Jesu! hope of the contrite mind,
To them that ask, how sweet inclined!
To them that seek Thee, good and kind—
But what art Thou to them that find?

Nec lingua valet dícere,
Nec líttera exprímere:
Expértus potest crédere
Quid sit Jesum dilígere.

No tongue availeth to confess,
Nor word nor thought can e'er express—
He only knows that doth possess
Through love, the Saviour's sweet caress!

Sis, Jesu, nostrum gáudium,
Qui es futúrus præmium:
Sit nostra in te glória,
Per cuncta semper sæcula.
Amen.

O Jesu! be our hope, we pray,
Who our reward shalt be foraye:
Our glory be with Thee to stay
Through endless ages of the Day!
Amen.

IN MATINS.

Jesu, Rex admirábilis,
Et triumphátor nóbilis,
Dulcédo ineffábilis,
Totus desiderábilis

Jesu! the Admirable King,
The mighty Conqueror triumphing:
O Sweetness tongue can never sing—
Beyond the heart's imagining!

Quando cor nostrum vísitas,
Tunc lucet ei véritas,
Mundi viléscit vánitas,
Et intus fervet cáritas.

If Thou but come in gentle ruth,
How shines on us the light of Truth!
How viler grows the world uncouth,
How fervent love renews its youth!

Jesu, dulcédo córdium,
Fons vivus, lumen méntium,
Excédens omne gáudium,
Et omne desidérium.

Jesu! the sweetness of the heart,
The living fount, the pilgrim's chart,
Beyond all joys of earth Thou art,
And all desires they can impart!

Jesum omnes agnóscite,
Amórem ejus póscite:
Jesum ardénter quærite,
Quæréndo inardéscite.

Seek ye but Jesus! Look above,
And ask alone His deepest love:
With ardor Jesus seek, whereof
The search alone can joyance prove.

Te nostra, Jesu, vox sonet,
Nostri te mores éxprimant,
Te corda nostra díligant,
Et nunc, et in perpétuum.
Amen.

Thee, Jesus, let our voices name:
Our lives, our works, Thy love proclaim:
Now and forever may the same
Sweet love of Thee our hearts inflame
Amen.

AT LAUDS.

Jesu, decus angélicum,
In aure dulce cánticum,
In ore mel miríficum,
In corde nectar cælicum.

Qui te gustant, esúriunt;
Qui bibunt, adhuc sítiunt;
Desideráre nésciunt,
Nisi Jesum, quem díligunt.

O Jesu mi dulcíssime,
Spes suspirántis ánimæ!
Te quærunt piæ lácrimæ,
Te clamor mentis íntimæ.

Mane nobíscum, Dómine,
Et nos illústra lúmine;
Pulsa mentis calígine,
Mundum reple dulcédine.

Jesu, flos Matris Vírginis,
Amor nostræ dulcédinis,
Tibi laus, honor nóminis,
Regnum beatitúdinis.
Amen.

Jesu! in Thee are angels crowned:
No ear hath heard a softer sound,
Nor tongue more wondrous honey found,
Nor heart a nectar so renowned.

Who taste of Thee shall hunger still;
Who drink, shall thirst for that pure rill:
They know no other wish nor will
Than Thee, their longing hearts to fill.

Jesu! my love, my hope, my prize,
To Thee my soul breathes out in sighs;
Thee seek the tear-drops in mine eyes;
To Thee my inmost spirit cries.

Remain with us, O God of might!
Our hearts illumine and make bright;
Drive from our souls the gloom of night,
And fill the world with sweet delight!

Jesu! the Virgin-Mother's flower:
Jesu! our loving heart's sweet dower,
To Thee be honor, praise and power:
Bless us, Thy children, in this hour!
Amen.

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TREND OF MODERN EDUCATIONAL LEGISLATION.

"BEFORE the middle of the eighteenth century, few and feeble were the steps taken in America toward that fair old Platonic ideal of an education by the State and for the State. It was the revival in the latter half of the last century of the Greek State-idea as against the Romish Church-idea, which has led to the educational system of our day. Against the idea of authority is opposed the idea of liberty. . . . Revolt against ecclesiasticism would naturally lead, in educational matters, to a substitution of the State for the Church." With these words Dr. Sidney Sherwood sketches the development of our present educational system, in a pamphlet entitled "Uni-

versity of the State of New York; Origin, History, and Present Organization. Albany, 1893. Published as Regents' Bulletin, No. 11," and therefore not without a certain official character.[1]

It seems to us that it will prove interesting and timely for the readers of the ECCLESIASTICAL REVIEW to survey the development of our school legislation in recent times. The State of New York presents the modern tendency in a unique way, and at the same time permits us to recognize the underlying principles which determine not only its own legislation, but that of nearly all the other States of the Union. The idea of an education for the State and by the State had its origin in the highly civilized though pagan culture of Greece. The seeds of the ideal had been lost during the ages of Faith; they were rediscovered at the time of the Renaissance and of the so-called Reformation, and especially valued by the French philosophers of the eighteenth century. From France the seed was scattered into the different States of Europe, and was also transported to American soil. Thus modern education, sprung everywhere from the same seminal principles, has in different countries matured to far-spreading trees, each very much like to the other. In the State of New York we can closely follow its gradual development; and, as New York claims the leadership in educational affairs, it is but natural that other States should try to conform their system to this model, or endeavor to improve upon the pattern by obtaining the same final result without passing through intermediate stations.

Recent disagreements between the representatives of two school administrations in the State of New York, and the proposed White Educational Bill, with its obnoxious provisions regarding the education of defective children, have drawn the attention of prominent educators upon the New York school laws. Quite apart from its purely local importance, the discussion of the subject has its definite interest for a wider circle, especially of the Catholic clergy in the United States, and, we

[1] Throughout this article quotations without further reference are from Dr. Sherwood's pamphlet. Another important source which we would mention in this connection is Regents' Bulletin, No. 38: "Laws, Ordinances and By-Laws." Albany, 1897.

venture to think, also in other places where a similar tendency to the one we have mentioned above manifests itself.[2]

We propose, therefore, in the first place to sketch briefly the institution of the Regents of the State of New York and the power of the State Superintendent of Public Instruction, indicating the points of controversy between the two departments. The educational system of the State of New York will then be compared with educational legislation in other States, and inferences of the highest moment will easily be gleaned from these considerations.

The Regents or University of the State of New York.

The attempts made by the State of New York to legislate in the interest of education date as far back as 1784. Two months after the British had left New York, Governor Clinton said in his message to the Legislature, in January, 1784: "Neglect of the education of youth is among the evils consequent on war. Perhaps there is scarce anything more worthy your attention than the revival and encouragement of seminaries of learning." Since that time the former trustees and professors of King's College (now Columbia University in the city of New York), and other public-spirited men like Alexander Hamilton, George Clinton, James Duane, and Ezra L'Hommedieu endeavored to have "the new idea of civil and religious liberty inwrought in the new educational system" (p. 220). The immediate result was the Act of May 1, 1784, by which "all the rights, privileges, and immunities" of the old corporations of King's College were vested in "the Regents of the University of the State of New York."

This Act, however, was not quite satisfactory to the Columbia men, and a series of debates between the two parties, the one influenced by English sympathies and advocating a strong centralization, the other favoring a more democratic organization and moved by the spirit for freedom and self-government in Church and State,—resulted in a compromise which was laid

[2] See a recent speech of the Archbishop of Melbourne, London *Tablet*, 1899, p. 542.

down in the Act of April 13, 1787. Mr. Sherwood states more than once that the scope of the University should be co-extensive with the boundaries of the State, and its structure should be expansive to meet the future expansion of the State. "The University should be secured from all danger of clerical control; it should be the child of the State and under the control of the State, while yet depending mainly upon private funds for its support" (p. 222).

The organization of the Regents, as existing at present, is essentially the same as in 1787. In the year 1889 the Legislature of New York passed a law entitled "An Act to revise and consolidate the laws relating to the University of the State of New York." By this Act fifty pages of laws, which had grown up during the past century, pertaining to the Regents' department, were consolidated into a single clear law covering only seven pages. The new Act has defined and enlarged the powers of the University, and has put new safeguards and restrictions on the exercise of those powers (p. 210).[3]

We notice that by the Act of 1889 the title was changed. Formerly the title was "The Regents of the University of the State of New York;" since 1889 it is "University of the State of New York." This University is not a university in the obvious meaning of the word. The Regents are not a teaching body, nor are they an examining body. The University of the State of New York has simply the form of a corporation. We quote from the official documents: "The corporation created in 1784 under the name of Regents of the University of the State of New York shall continue and be known as University of the State of New York. Its object shall be to encourage and promote higher education, to visit and inspect its several institutions and departments, to distribute to or expend or administer for them such property and funds as the State may appropriate therefor, or as the University may own or hold in trust or otherwise, and to perform such other duties as may be entrusted to it."[4]

"The institutions of the University shall include *all institu-*

[3] Regents' Report, 1889, p. 30.

[4] Laws and Ordinances, § 3, p. 403.

tions of higher education which are now or may hereafter be incorporated in this State, and such other *libraries, museums*, or *other institutions for higher education* as may, in conformity with the ordinances of the Regents, after official inspection, be admitted to or incorporated by the University."[5] By "other institutions for higher education," are meant institutions known as belonging to University Extension, "summer schools, correspondence schools, permanent lecture courses." The *State library* and the *State museums* are special departments of the University.

According to the latest report we find that the institutions belonging to the University are at present 105 colleges and universities, 645 high schools and academies. Colleges are understood to be such institutions as require for admission a four years' training in advance of the elementary or grammar school, must have a course of four full years of college grade in liberal arts and sciences, and are authorized to confer degrees. High schools and academies are secondary schools; whilst the high schools are supported by taxation, the academies are institutions of full four-year courses like the high schools, but not so supported.[6] To charter a school means to have it incorporated in the vast system of the University. Whilst formerly charters were granted by the Legislature and by the Regents, exclusive power of granting charters was given to the University in 1892. The University is, therefore, an aggregation of all the chartered institutions of higher education in the State.

This unique corporation is administered by a board of twenty-three Regents. Four of these are *ex officio* members, viz., the Governor, the Lieutenant-Governor, the Secretary of State, and the State Superintendent of Public Instruction. The other nineteen Regents are elective. They are chosen by the Legislature in the manner provided by law for the election of senators in Congress. These elective Regents are chosen for life and receive no compensation for their services. In order to exclude the influence of any particular institution, no person

[5] *Ib.*, § 24, p. 409.
[6] *Ib.*, p. 469.

is allowed to be at the same time Regent of the University and a trustee, president, principal, or any other officer of any institution belonging to the University. The Board of Regents elect a chancellor, a vice-chancellor, who serve without salary; a secretary, whose salary is not to exceed $5,000. Each Regent and each officer have to take the oath required of State officers.

At the annual December meeting the Regents elect an executive committee of nine Regents, which has charge of the administrative department, legislation, and all other business not otherwise provided for.[7]

Among the chief functions of the Regents is to be mentioned the chartering of institutions of higher education, a function considered so important that granting, suspending, or altering a charter are not within the pale of the executive committee.

In these chartered institutions, the Regents or their executive committee, or, practically, the secretary[8] with his assistants, have to encourage and promote higher education in three different ways:

First, by inspection.—It is evident that the Regents who, as a rule, are not schoolmen, and who, living scattered over the State, assemble once a year, cannot carry out this inspection personally. There exists at present a board of seven inspectors or salaried officers, who visit the institutions belonging to the University. Of this inspection a report is rendered to the University by the inspecting officer.

Secondly, by fixing the standard of studies and testing the same by examination.—"The Regents shall establish in the academies of the University examinations in studies, furnishing

[7] Laws and Ordinances, pp. 481, 482.

The Secretary shall be *ex officio* secretary of convocation, of each council, and of each Regents' standing committee. He shall see that the constitution and the laws of the State pertaining to the University, and the ordinances, by-laws, rules, and orders of the Regents and their committees, are faithfully observed by the officers and employees in all departments, and shall make or enforce any further rules, decisions, and orders needed for the proper administration of any part of the office work, and not in conflict with the Regents' ordinances and by-laws. "Laws and Ordinances," p. 483, No. 9.

[8] P. 483, No. 9.

a suitable standard of graduation from academies, and of admission to colleges, and certificates or diplomas shall be conferred by the Regents on students who satisfactorily pass such examinations."[9] A certain number of counts must be obtained by those students who wish to enter upon the studies of medicine and law. The requirements for these professional branches have been raised considerably during the last decade; still, it is worthy of note that a three years' course in a recognized high school entitles the pupil to a law-student certificate, and a four years' course in the same high school admits the pupil to the department of medicine. Considering that the best universities and all far-sighted educators advocate not only a high-school course, but a college course with the degree of A.B, or its equivalent, as a preliminary preparation for professional studies, it is easily seen that the Regents' requirements fall somewhat short of the educational standard to be desired.

The Regents have also to appoint medical examiners by selecting from those nominees who are annually presented by the three medical societies of the State of New York. Upon a successful examination before this medical board, the Regents issue to the student, "if in their judgment he is duly qualified therefor, a license to practise medicine." Regarding the admission to the practice of law, the Regents have no authority.

Regents' examinations, of which we hear so much, are written tests in single subjects, the questions having been drawn up by the examination department and sent to the schools on the days appointed for examinations. The answers are then forwarded to the Regents' office for correction; and, on obtaining seventy-five per cent., the candidate is credited with having passed this branch. The examinations are divided into *preliminary examinations*, or the *common elementary branches* studied before admission to the high school, viz., reading, writing, spelling, elementary English, arithmetic, geography, and *advanced subjects*, including ancient and modern languages, reading of authors, sciences, mathematics, history. The number of these branches has increased so rapidly that a diminution is being

[9] Laws and Ordinances, p. 406, § 12.

demanded. Each advanced subject has a certain number of counts assigned; for instance, first year Latin, 4; Cicero's Orations, 2; astronomy, 2; etc. A certain combination of these counts reaching 24, 36, 48, or 60 points entitles to a certificate or diploma. The subject-matter of the studies is outlined in the well-known "Syllabus," the latest edition of which was made in 1895, no changes being permitted within a space of five years. At present there is a committee at work for the purpose of collecting information mainly regarding the working of institutions belonging to the University. The chairman of the committee gave his report last June, in which he remarked that the University of the State of New York had indeed branches of study; but in the opinion of many could hardly be said to have a course of studies, implying that there is too much desultory picking up of single branches without insisting on a well-arranged, evenly-balanced pursuit of studies making up a regular course.

As to the Regents' examinations, it has been justly objected that a single test examination on any one subject is not a fair test of ability, as it implies too much chance work. No system of examinations is quite perfect; and it seems to be but natural that in judging about the student's proficiency the standard should not be confined to *one written examination.* A principal of an excellent high school declared publicly that he had taken the responsibility of graduating a student despite the fact that he had not obtained the necessary percentage in the written examination, because it was ascertained that the pupil had regularly done creditable class-work during the year.

Thirdly, the Regents have to apportion the State money for secondary schools, the so-called *academic fund*, amounting to a distribution of $250,000 annually.[10] The term "academic fund" comprises the total annual appropriation made by the State, to be apportioned by the University for the benefit of academies and high schools. Under certain conditions grants may also be obtained for books, apparatus, or libraries.[11] Each secondary school may obtain annually "besides $100,

[10] Laws and Ordinances, p. 411.

[11] Laws and Ordinances, pp. 472, 473, 474.

with one cent for each day's attendance of each academic student, $5.00 for each regular academic certificate or diploma issued, and $5.00 extra for each student's first diploma or college entrance certificate." This academic fund can be used only for secondary schools in the University.[12]

It is to be added here that the Regents have charge of the preparation, publication, and distribution, whether by sale, exchange, or gift, of the colonial history, natural history, and all other State publications not otherwise assigned by law.[13]

These, then, are the functions of the Regents. Dr. Sherwood says (p. 214): "All colleges and academies having State charters are made parts of a vast corporation called the University of the State of New York, in the government of which, however, they have no voice. Although for the most part these institutions are private foundations and are maintained by private funds, they are subject absolutely to the visitation of the University, which has the power of life and death over these bodies corporate. The University, in spite of its form as a private corporation, is in fact a State bureau of administration, exercising the sovereign authority of the State over the colleges and academies, while leaving to them the largest liberty for self-government in their internal affairs."

The chartered institutions have the obligation of forwarding "an annual report, verified by the oath of the presiding officer, and giving information concerning trustees, faculty, students, instruction, equipment, methods, and operation, with such other information, and in such form as may be prescribed by the Regents, who shall annually report to the Legislature on the condition of the University and of each of its institutions and

[12] Some years ago it was thought that the distribution of funds granted by the Regents of the State of New York to the academies, might gradually lead to a fairer conception of State aid and do away with prejudices. After a lapse of seven years, it appears that this hope was not well founded. The State aid given to Regents' schools is expressly restricted to secondary schools. To our knowledge not a single Catholic "college" of the State has received any public money, and the restricting clause that "no institution wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught, can receive State aid," may always be applied to denominational schools.

[13] Laws and Ordinances, p. 407, § 19, 1.

departments, with any further information or recommendations which they shall deem it desirable to submit; and such parts of their report as they shall deem necessary for use in advance of the annual volume may be printed by the State printer as bulletins. For refusal or continued neglect on the part of any institution in the University to make the report required by this section, or for violation of any law, the Regents may suspend the charter or any of the rights and privileges of such an institution."[14] A new inspection and a written report to the Regents shall be made of each institution "which fails, after due notice, to make any required report, or fails in case of suspension of educational operations to surrender its charter to the Regents, or which refuses or neglects in any other respect to conform to the provisions of law or of the University ordinances."[15] "The said Regents may, at any time, *for sufficient cause*, and by an instrument under their common seal, to be recorded in this office, alter, amend, or repeal the charter of any college, academy, or other institution subject to their visitation."[16]

We must not pass over the Regents' Convocation. This is a meeting held annually at the Capitol in Albany, comprising the Regents and all the officers of any University departments, all trustees, instructors, and other officers of the institutions in the University, officers of the Department of Public Instruction, superintendents, teachers, school commissioners, school boards.[17] Prominent educators from other States often attend the meeting. Every institution belonging to the University is not only invited, but also urged to send some representative to the Convocation. The influence which this meeting exercises with regard to the educational affairs in the State is not of as much account as might appear at first sight. Generally, the programme provides for the discussion of some subject of wider interest; this may call forth animated and instructive debate, as was the case at the last meeting, when a dispute arose between the Re-

[14] Laws and Ordinances, p. 410, § 25.
[15] *Ib.*, p. 471, 22.
[16] Sherwood, p. 213.
[17] Laws and Ordinances, p.

gents and the State Superintendent. The subjects proposed for argument are indeed sometimes of very little importance to anyone, so that the attendance has actually dwindled down with each session, and some of the speakers announced on the programme have regularly failed to appear.[18]

No doubt the attentive reader has ere this been led to ask: What do the institutions incorporated into the University gain by the fact of their incorporation? The answer may be gleaned from the words of Mr. Sherwood: "The great work of harmonizing this multitude of virtually independent institutions, of inspecting their actions, of promoting plans of improvement, and of *bringing the whole into organic relation to the State*, is performed by a few men whose very acceptance of the office proves their breadth of mind and zeal for the common good."[19] It must be conceded that political influence is not nearly so powerful in appointing the Regents as in appointing the various officers of the Department of Public Instruction. Still, it is unavoidable that quite a considerable amount of political influence emanates from the Legislature, which designates the Regents. Besides this, the work of the University is practically carried out by salaried officers of the Regents. Thus, political influence can never be entirely excluded from the organization and administration of the Regents.

The Superintendent of Public Instruction, or the Common School System in the State of New York.

So far, we have outlined the older organization of the Regents. The other part of New York's dual system of education is the Department of Public Instruction, at the head of which is placed, since 1854, the State Superintendent. This department includes primary education, the uniform examinations for teachers' certificates, and the normal schools. Let us briefly consider each of these three branches.

[18] When we compare the Regents' Convocation with the annual meeting of the Association of Colleges and Secondary Schools in the Middle States and Maryland, we have to recognize that the latter is far more efficient, not only in business-like management, but especially in the judicious selection and treatment of important questions.

[19] Sherwood, p. 214.

For purposes of *elementary education* the State is divided into 112 school commissioner districts. These school commissioner districts are divided into school districts, which are the smallest territorial divisions of the State. Cities and some incorporated villages have their own school organizations under the supervision of local superintendents.

In each *school district* the qualified voters elect one or three trustees, who are called the "local executive officers;" they are the officers empowered to carry out the mandates of the district meetings. These officers have to report annually to the district meeting and to the school commissioner. The district meeting elects also a clerk, a collector, and a librarian.

Several school districts make up a *school commissioner's district.* The school commissioner is elected triennially at a general election. His salary is $1,000. He lays out and regulates the boundaries between school districts, apportions the public money allotted to his district by the State Superintendent, and exercises a constant and minute supervision over all school matters in his district. He examines and licenses teachers within his district and examines and recommends candidates for appointment as students in the normal school. The school commissioners are required to make annual reports to the State Superintendent, "containing a complete abstract of all the material facts, statistical and financial, required and contained in all the trustees' reports to the commissioners," as well as observations and suggestions on their part or in response to special inquiries from the Superintendent.[20] The superintendents of city public schools also report annually to the State Superintendent.

The territorial division into school districts, which has so far no vital connection with the political system of county and township division, secures to the community complete self-government. This freedom, however, is counterbalanced by the centralization of power in the hands of the *State Superintendent.* He is elected by the joint ballots of the Senate and the Assembly, and holds his appointment for three years. Besides appointing the working force in his own bureau and controlling the training of teachers, he makes appointments of State pupils

[20] Sherwood, p. 205.

for the instruction of the deaf and dumb and the blind, and has charge of all the Indian schools upon the several Indian reservations, and appoints their superintendents.

The public money appropriated by the Legislature for the support of schools, amounting to more than $4,000,000 annually, is apportioned and distributed by the State Superintendent.[21] He has full control over all the common schools.

The agencies for the *training of teachers are fourfold*, viz., uniform examinations, teachers' institutions, academic teachers' classes, normal schools.

Teachers' certificates, issued by the school commissioner, are valid only within his district. Certificates valid for the entire State are granted only upon examinations which are conducted by examiners appointed by the State Superintendent. It is he who, with the assistance of a regular staff of institute instructors, prepares the examination papers. He regulates the grades of the certificates issued by the school commissioner.

Teachers' institutes are popular training classes, annually held in every school commissioner's district for about one week. Regular and special instructors are appointed by the State Superintendent. All teachers belonging to the commissioner's district have to attend.

Teachers' training classes in academic departments of union free schools were established in 1834 under the supervision of the Regents. By a law passed April 15, 1889, the teachers' training classes were handed over to the care of the State Superintendent.

Of *normal schools* there are at present eleven. The State Normal School at Albany, founded in 1844, was placed under the joint management of the Regents and the State Superintendent. This normal school at Albany was raised to be "The New York State Normal College," instructing only advanced pupils; its graduates receive the degree of Bachelor of Pedagogy. The other State normal schools are entirely under the State Superintendent. On the recommendation of school commissioners and superintendents of city schools, he appoints the

[21] Sherwood, p. 206. Of the $17,000,000 paid for common schools in the year 1889–90, $13,000,000 were raised by local taxation, and $4,000,000 only were the product of State taxations and State funds. *Ib.*, p. 215.

pupils in the normal department of the several State normal schools. All the normal schools are governed by local boards; but all the teachers are appointed by the State Superintendent, who receives an annual report from every local board.

The State Superintendent has vast judicial powers. In all disputes concerning school matters he is the final arbiter. He has advisory power which is systematically exercised through the medium of correspondence by mail, or through oral conferences between the Superintendent or his deputy and school officers, teachers, parents, and others. He acts, moreover, as a court of appeal with power to enforce his decisions. Thus, his authority may be felt in every public school, in any district meeting. The questions involved touch all branches of the civil law, of the State constitutional law, real estate law, the law of contracts, the law of wills, and the like. "His decision shall be final and conclusive, and not subject to question or review in any place or court whatever." (P. 209.)

The Superintendent has the amplest means of enforcing this judicial power. For it is within his right, first to compel the assessment and collection of taxes in a school district to pay proper demands against a district. Secondly, he may remove from office any school trustee, or member of a board of education of a union free school district, or other school officer, for any wilful violation or neglect of duty under the school statutes, or for wilfully disobeying any decision, order or regulation of the Superintendent.

The State Superintendent reports every year to the Legislature. These reports comprise at present two huge volumes like the annual reports of the Regents.

It is somewhat surprising that such extensive power should be centered in one man. Mr. Sherwood calls this judicial authority despotic, and adds: "However democratic in her political philosophy New York may be, the history of her common schools as well as of her University shows that she has imperialistic instincts. The Empire State is not a mere fancy name." [22]

[22] Sherwood, p. 209. Outlines of the Department of Public Instruction are given by the author, pp. 204–209; his statements we tried to verify by comparing Superintendent's Report and the New York School Law.

The Regents and the State Superintendent: Points of Contact and of Disagreement.

Certain points of contact between the two departments have already been indicated. The Superintendent is *ex officio* a Regent of the University. In union free schools the Superintendent controls the teachers' training classes, whilst the academic departments, as secondary institutions, are under the care of the Regents. Much has been said and written of late about the friction between the University and the Department of Public Instruction. We mention the following:

The University conducts examinations in the preliminary branches to test the pupils' fitness for entering the high school. The State Superintendent, who directs the common schools, thought fit to introduce his own examination papers to test the children's proficiency in the same preliminary studies. Each department performs thus the same task without acknowledging the work of the other—a waste of time, energy, and money.

The Regents arrange examinations in the high schools. In these high schools there are also pupils who wish to take up the profession of teaching and prepare for a teacher's course. The training of teachers, however, is under the supervision of the Superintendent. To secure a fuller control, the Superintendent had a law passed according to which only pupils of such high schools as have a course of studies prescribed by him could be admitted to teachers' training classes. Besides, as was stated at the last Convocation, schools are inspected by officers of both departments. This is a new source of friction.

The Superintendent has charge of all the common schools supported by the State. The number of free high schools supported by public money has increased very rapidly of late. Naturally, as we have seen, these high schools are under the Regents; but recently it has been proposed that they be placed under the jurisdiction of the Superintendent. The Regents object to this, and, it may seem, justly so.

The above differences have given rise to much comment, hot debates, and various proposals for unifying the educa-

tional system of the State of New York. These proposals were embodied in the *White Educational Bill*, which met with strong opposition on the part of the Catholics, and which was defeated at Albany. To give a clear idea of this Bill, we must bear in mind that it provides, *first* of all, for the *codification of the many separate laws relating* to the powers, rights, duties, and limitations of all school officers. *Next*, it includes, as a part of the State department of education, the *instruction of the defectives*, the blind, the deaf and dumb, etc. It was this part of the Bill that was justly and successfully opposed by the Catholic Archbishop and Bishops of the Province of New York. The State wanted to make the education of defectives compulsory. The Catholic children would be compelled to go great distances from their homes or attend non-denominational institutions with the inevitable loss of the religious training. *Furthermore*, the White Educational Bill proposed a *consolidation of the dual system* by raising the office of the State Superintendent to that of a commissioner of education, to hold office for four years instead of three years. All schools supported by public taxation were to be made subject to his department, thus putting the free high schools under the commissioner of education. The Regents would then retain their charge of private schools and academies, the colleges, the universities, the mechanical and professional and trade schools, the museums and State libraries. As the present Board of Regents would die off, the Board would eventually become an elective body, two Regents to be elected by each judicial district of the State; this Board of Regents would receive the added power of electing the head of an entirely separate educational department, the Commissioner of Education.[23]

The proposed Bill roused the indignation of the present Board of Regents, who sent a protest against it, or rather against the present State Superintendent, Hon. Charles Skinner, to all the schools under the Regents. This protest was soon followed by a strong counter-protest from the Superintendent.

[23] The leading features of the White Bill are given as described in *New York Education*, May, 1899, p. 532.

One of the Regents, Hon. Pliny T. Sexton, of Palmyra, N. Y., compiled a pamphlet, "Reasons and Authorities Favoring Educational Unification under the Regents of the University," which was widely circulated, and forced upon the attention of the annual Regents' Convocation, June, 1899. The programme for the Convocation contained the question of unification. Hon. Skinner defended his view, but was so universally opposed by the Regents and their friends that the discussion became extremely animated when the deputy of the Superintendent, Hon. Ainsworth, tried to refute the charges made against the department, and laid similar charges at the door of the Regents. The Convocation finally adopted a resolution petitioning Governor Roosevelt to consider means of unification during the coming session of the Legislature.

We behold, then, in the State of New York, a dual system of State education which, it is proposed, must be unified and centralized. It is the State in either department that sways and controls education. This control extends to primary education; it comprises higher education. In whatever way we may examine the school laws, it is clear that the State considers itself bound to control, superintend, inspect, and to give the final direction to all educational efforts. This control is increasing, as the law is very elastic and admits of further extension; the encroachment of this State control is felt in all private institutions. To maintain that the State does not claim a monopoly of education,[24] seems to be a mere contention of words. It is true that the State does not forbid private educational enterprise. But it can indirectly, by its control, hamper and finally annihilate all private educational efforts. The final tendency and the underlying principle of an education by the State and for the State are not evident and palpable in all educational functions of the State. By electing the trustees in the districts, and by offering to its citizens so many employments in the educational administration, the members of the community are led to think that they, as self-governing bodies, administer the school affairs; but they do not imagine that they are made tools of

[24] Sherwood, p. 214.

a body politic, and that they sacrifice one of the greatest privileges, viz., the right, nay, the duty, of the parents to educate their children. What is left, under this system, of the highly prized self-government in educational matters? The citizens by casting their votes elect the officers of the school district; they choose by popular vote the School Commissioner; the officers may send in reports to the Superintendent and receive his orders. We do not see that the citizens, besides casting their votes, enjoy any other liberty but to be taxed for the schools and to be controlled by the State. Julian Hawthorne has well said: "It is a bitter necessity . . . that we should realize what our parental duties are."

The keynote in all the discussions of unification was the desire of liberating the educational system from political influence. Governor Roosevelt is quoted as having said: "I am absolutely opposed to having one iota of politics in the administration of the public school system." Any one who has studied this State system must be surprised and startled at such a statement. Regarding the unavoidable influence of politics, especially after the whole question has been referred to the Legislature, it is worth while to remark that the report of the State Superintendent of Education contains the suggestions made by some school commissioners to change the present territorial division of the school districts and to adopt the city and township division. So far, as explained before, a different principle of demarcation was upheld. The proposition evidently shows that the school officers favor the increase of political influence. In view of such an educational system, Roosevelt's declaration implying absolute opposition to politics in the administration of the public school system appears to be as paradoxical as the declaration that the human being could live without breathing or that man could live by breathing the air without its oxygen.

Educational Legislation in Other States of the Union.

The State educational control may be found in all the States of the Union. Elementary education is controlled by a State Superintendent, or by a State Commissioner, as, for

example, in the State of Ohio. With regard to higher education, there is a growing tendency of establishing free public schools and of regulating private higher education by means of the State University, especially in the West. This State University is not a system like the University of the State of New York, but a seat of learning, founded, equipped, and maintained by the State, governed by a body of Regents like the Regents of the State of New York, sometimes elected by popular vote. This State University endeavors to "connect directly with the public high schools;" that is, to admit pupils directly from the free secondary schools, and aims at engrafting its methods and standards upon other institutions of higher learning. The University would prefer to give the degrees to graduates of the other institutions. Some educational reformers have proposed to create in each State a single degree-conferring authority, thus depriving the separate independent institutions of this right.[25] It is this extension of their influence which the Regents in the State of New York are evidently anxious to secure. A more radical means of crowding out the so-called smaller colleges is contained in measures which, like the Rogers Education Bill in Illinois, tend to limit the title "college" to an institution having a definite amount of funds. The laws of the University of the State of New York require resources of at least $500,000 for a degree-conferring institution, whilst a college without a degree-conferring power must have resources of at least $100,000.[26] Although this enactment, as far as we are aware, has no effect on already existing colleges, it shows that, together with the other laws and regulations, the State of New York may be taken as a type which represents in broad outline the tendencies of the other States.

In confirmation of this statement we may cite the report of

[25] Bryce, *The American Commonwealth*, p. 681 (3d edition, Macmillan, 1897), mentions this tendency and says: "With all respect to the high authorities who advocate it, I hope they will reconsider the problem, and content themselves with methods of reform less likely to cramp the freedom of university teaching." The alleged motives of these reformers is to keep the course at a higher level than most of the present independent bodies maintain.

[26] Laws and Ordinances, pp. 412, 465. We think that these are new enactments.

the Commissioner of Education,[27] which[28] contributes valuable information on "American Educational History," containing at the same time copious extracts from the school-laws of the several States.

The development of the American school system is divided into *four periods:*

First period, 1776–1802, the period of framing State constitutions, in which the duty of the Legislature to promote knowledge and literature and to establish schools is laid down.

Second period, 1803–1835, during which period new States were added and the educational interest was stimulated by Congressional land grants for common schools and institutions of higher learning.

Third period, 1835–1861. Distrust of the people towards the constituted authorities was openly manifested. The governmental powers were limited, and the elective franchise was

[27] Bureau of Education, Washington, D. C.

[28] Report of the Commissioner of Education for the year 1892–1893, vol. ii, pp. 1312–1414. The Bureau of Education in Washington may in some way be called the centre of education for the Union. It was established at the suggestion of the National Teachers' Association for 1864, held in Ogdensburg, N. Y., and of the National Association of State and City School Superintendents, held at Washington, D. C., 1866. President, then General Garfield, strongly supported the bill, declaring: "It is the voice of the children of the land asking us to give them all the blessings of civilization;" and in defending the department, called the proposition to abolish it, "putting out the eyes of the Government." In the Thirty-ninth Congress, March 2, 1867, an Act to establish a Department of Education was passed; in the following year, however, the department was reduced to a bureau, called the Office of Education, belonging to the Department of the Interior. The *purpose* and *duty* shall be to collect statistics and facts showing the condition and progress of education in the several States and Territories, and to diffuse such information respecting the organization and management of schools and school systems and methods of teaching, as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country. The management of the Office of Education, subject to the Secretary of the Interior, is entrusted to a Commissioner of Education, who is appointed by the President, with the advice and consent of the Senate. His salary is $3,000 a year. He presents annually to Congress a report embodying the results of his investigation. (Report for 1892–1893, pp. 1288–1292.) William T. Harris, Ph.D., LL.D., fills this office since 1889. The annual reports contain matters of great interest, although some of the statements, as we shall see in our article, must be carefully examined.

The idea of a National University contains another means for furthering Federal centralization of education. See the same report, pp. 1293–1312.

widely extended. As a result, the States began to define in their constitutions the powers and functions of the government. About 1835, began what was called "the American educational renaissance." The decade of 1835–1845 saw the first normal school founded, the first State board of education created, the first secretary or superintendent appointed, the first teachers' institute held, the first school libraries founded, and contact with schools of Germany first practically established. Educational journalism also expanded and attained to new power and usefulness. The State schools grew rapidly in number, in character, and influence, while the State school funds arising from the Congressional land grants assumed a new value and importance. Also, the State universities of the West, which now began to exercise an appreciable influence, called for State regulation. It was in this period, too, that the State schools were first antagonized by ecclesiastical bodies. The growth and increasing influence of the State schools drew away pupils from Church and private schools. . . . The rapidly increasing school funds and revenue, from which the State schools derived their strength, became an object of envy and desire to the managers of competing schools, while certain ecclesiastical influences became more pronounced in State affairs (?).[29] Besides, as all male citizens twenty-one years of age were allowed to vote, it was thought that the ballot-box should be safeguarded by an educational barrier.

"*Fourth period*, 1861–1895. After the war, education developed, especially in the South. The Franco-Prussian war was a potent factor in American education; Renan's remark, 'the universities conquered at Sedan,' was widely quoted. The extraordinary expansion of the field of education led the States to legislate in detail on the school system, and the constitutions contain provisions for State and county boards of education, State and county superintendents, primary schools, grammar

[29] Report, p. 1325. Here is a specimen of how insinuations slip into the pages of the Report of the Bureau of Education. Complaints about the peculiar unfair distribution of school funds which Catholics and conscientious Protestants are forced to call unjust, are represented as having their origin in envy and in a desire to exert ecclesiastical influence in State affairs.

schools, high schools, normal schools, universities, agricultural colleges, the management of school taxes, and the minimum length of the school year. But even the constitutional conventions that have refrained from legislation to schools, have often uttered a firmer voice than before. *Indefiniteness* makes room for clearness, persuasion gives way to command."[30]

Since 1895, legislation has extended to further details. Peculiar attention has been paid to the instruction of the blind, the deaf and dumb. The care of the State has gone so far in many States as to provide school books at public expense. Whilst the State has increased its activity and shown itself very lavish in extending its help, one principle was retained and inculcated, viz., that no religious or other sect shall ever have any exclusive right to, or control of, any part of the school funds.[31]

How thoroughly the representatives of our public school system are imbued with the idea that the State is obliged to furnish education, may be seen from Chapter XII, in the Report of the Bureau of Education, 1896–97, pp. 615–645, entitled "The Legal Right of Children." The power of the parent, over his child, as acknowledged in the Roman law, is supposed to be essentially attached to the primitive patriarchal position of the paterfamilias. When the political association extended, the State took a part of the father's authority. Besides, as the father lost his function as the priest of the family, he lost that right which he possessed as priest. The chapter in question closes with some decisions of some judicial courts by which is proved "the suzerainty of the State in the management of common or public schools."[32]

The Demands of the Catholics.

Thus the new gospel of education by the State and for the State is asserted, spread and grafted into every mind. The State considers it its duty not to forbid, indeed, private

[30] Report, p. 1342.

[31] *Cf.* Constitution of Ohio, 1851, Article VI, Section 2.

[32] This chapter bristles with erroneous views and statements, and with aspersions on the Catholic Church.

educational work, but to control all the schools by legislation. It is well known that in some cities of the West superintendents have attempted to enforce a demand for annual reports from the parochial schools. Will these encroachments and all these restrictions promote true liberty? Catholics are in conscience bound—and so are all conscientious Christians who do not admit that the exercise of citizenship embodies the highest obligation of man—to provide for their children an education which guarantees religious as well as secular instruction. It has never been justly objected that Catholics educated in their denominational schools are less loyal to the State than those who come from the public schools. On the contrary, it is apparent that only religious instruction and religious practice will breed reverence for, and obedience to, law and authority, and that sense of justice, without which, to use the words of St. Augustine, "States are nothing else but organized bands of robbers." [33] In spite of all the objections and explanations made by the Catholics and other denominations, the unjust apportionment of taxes paid into the school funds continues, without calling forth any protest from even the average fair-minded American who has not been induced to study the question.

England has set an example of noble generosity by offering, in 1897, $3,000,000 to its parochial schools. How little this action of an unprejudiced government is understood in America may be seen from the criticism which is passed on this bill by the Commissioner of Education, W. T. Harris, in his Report for 1896–97, p. xvi.[34] After stating the fact as related above, he adds: "The law for the relief of the parochial schools provides for the federation of schools and the allotment of the due proportion of the relief grant to the governing body of the federation. *The provision, it was felt, would*

[33] *De Civitate Dei*, IV, 4.

[34] "*Without any provision for public control.*" This statement is entirely gratuitous. The accounts of Voluntary schools are subject to the same public criticism as those of the Board schools. The accounts of the Voluntary schools are as severely and accurately examined as those of the Board schools, the only difference consisting in this—that the accounts of the former are not printed each year in the Blue Book. See London *Tablet*, October 7, 1899, page 591.

greatly increase the ecclesiastical influence in school matters, and such appears to be its outcome,"—(*ecclesiastical influence*, why?—*appears*, why?). According to the same Report, during the year 1896–97 there were in the schools and colleges of the United States, both public and private, 16,255,093 pupils, an increase of 257,896 over the preceding year. Of this total, 1,513,016 pupils were in private institutions (a decrease of about 1¼ per cent. over the foregoing year), and 14,742,077 in public institutions. Why, we ask, cannot the State apportion its funds in such a way that the million and a half of pupils in the private schools would participate in the taxes which their parents are compelled to contribute to the school funds? Is there no possibility of considering this question as calmly in America as in England? Will the State not derive advantages from religion? Nay, can it hope to preserve its very existence without religion? History has often and unmistakably answered this question. Such questions may be considered as unpatriotic, because, it is claimed, the public school system, controlled by the State, is an entirely American idea, an indispensable article in the Constitution. We fail to see that "the fair old Platonic ideal of an education by the State and for the State" is essential for the well-being of the Republic. This was the ideal of the Greek, an essentially pagan community, and it seems, after all, strange that we, at the close of the nineteenth century, should feel satisfied with this pagan ideal. It is rather humiliating that we should boast of having returned to such a standard. It is humiliating that people are so purblind as not to see how their liberty is curtailed and restricted. If the State usurps the place of the parents in the matter of education, it might as well take their place in furnishing their daily meals, and regulating other affairs of the home, carrying out the Spartan idea, according to which the State was a farm for which parents were expected to furnish the requisite stock. Why should the ruling power of a State which has written liberty upon its banner take away or absorb the freedom of education? No fair-minded American, any more than a fair-minded Englishman, who has studied the ethics of the question, will blame Catholics, when,

far-sighted and stout-hearted, they uphold this liberty for their own and their children's sake. Without religion the State will inevitably end in anarchy and ruin. He who advocates schools in which religion pervades the entire instruction shows and practises genuine and sterling patriotism.

This, then, is the plea of Catholics. They demand for their children religious schools. Since the public school is not to impart religious instruction, it follows that we must have denominational schools; and if so, it is but just that the public money be apportioned according to the representation of taxpayers who furnish it for the purpose of education.

Besides this, we cannot shut our eyes against the evils of the public school, especially when they are so forcibly pictured to us. We briefly mention three:

An education for the State and by the State is replete with all the evil consequences of politics. This is not an assertion made by Catholics, but a *solemn protest issued last year in Washington, D. C., by the meeting of the National Educational Association*, representing an army of nearly 15,000 public school teachers from the various parts of the Union. The protest reads thus: "We deplore and resent the tendency, manifest alike in cities and in rural districts, to treat the public school service as political spoils and to attack the reputation and professional standing of teachers and superintendents for political reasons only." Such protests are futile, because the entire common school system is inevitably bound up with, and dependent upon, politics.

THE DEMAND FOR RELIGIOUS INSTRUCTION IS IMPERATIVE.

From time to time attempts are made to introduce religious instruction into the public school.[35] All well-intentioned educators recognize the necessity of religious instruction added to, or combined with, secular instruction. But such religious instruction is illegal. Others insist on the teaching of ethics, but ethics without religion is a chimera. How to solve this important problem? The public school is incompetent to solve it.

Because of this want of religious instruction the *public*

[35] See *Educational Review*, 1898, March, April, October.

schools produce evil fruits and send out young people into social life and to public offices who are *menacing order, morality, and authority.*[36]

It is, indeed, futile to make it appear as if the interest manifested in religious education were meant to be an attack upon the American Constitution. We cannot deny facts; we cannot set aside and ignore principles founded on reason and revelation. Eminent writers in the AMERICAN ECCLESIASTICAL REVIEW have on various occasions pointed out the duty of the clergy with regard to the education of youth. Some years ago it suggested a scheme in the form of a proposed Bill to provide for a fair distribution of the school taxes,[37] and opened discussions as to the best means for making Catholic schools efficient (insisting especially on Catholic normal schools).[38] We know that religion is no hindrance to the welfare of our Republic, but rather its main safeguard and support. We shall, then, confer a real blessing upon the Republic if religious instruction is made as accessible to its future citizens as secular instruction. Surely it would be easy to convince the State, with a fair trial and without special favor, that its welfare would in no way be impaired by conceding to the denominations their just demands.

But Americans fear, it is alleged, not so much the effect of religion, as the gradual influence of ecclesiasticism from the Roman Church. One can hardly credit the statement that a man of intelligence and culture like Hon. Theodore Roosevelt[39] could have uttered the following words: "It must be borne in mind that hostility to the public schools is not really a question of sects at all; it is merely an illustration of the survival or importation here of the utterly un-American and thoroughly Old-World idea of the subordination of the laymen to the priest. . . . The fight is not one between creeds; it is an issue between intelligent American laymen of every faith on the one hand, and ambitious, foolish, or misguided supporters of a

[36] See *North American Review*, 1899, vol. 168, p. 399; p. 609; also *New York Education*, May, 1899, p. 534.

[37] July, 1892.

[38] *Ib.*, p. 487.

[39] Quoted in "Romanism versus the Public School System," by D. Dorchester, D.D. New York. Phillips & Hunt. 1888. Pp. 146–147.

worn-out system of clerical government on the other—these supporters including Episcopalians and Presbyterians as well as Catholics!" Or the following, which is an insult to all those who uphold denominational schools, and utterly devoid of foundation in fact: "The boy brought up in the parochial school is not only less qualified to be a good American citizen, but he is also at a distinct disadvantage in the race of life, compared to the boy brought up in the public school." This sounds, indeed, as if not only the teachers and officers of the public school system, but also the pupils of the public school system, were to be the exclusive partakers in political spoils.

As long as such appeals to prejudice and popular passion continue, Catholics can hardly expect that their just claims will be viewed with calmness by their fellow-citizens, and they will have to content themselves with simply carrying out the injunction contained in the Pastoral Letter of the Council of Baltimore: "No parish is complete till it has schools adequate to the need of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until this want is supplied."[40] For, to use the words of the venerable Bishop McQuaid: "Without these schools, in a few generations our magnificent cathedrals and churches would remain as samples of monumental folly—of the unwisdom of a capitalist who consumes his fortune, year by year, without putting it out at interest or allowing it to increase." "The Church has lost more in the past from the want of Catholic schools than from any other cause named by me this evening."[41]

The ever-growing encroachments of State control into the domain of higher education must be an incentive to all who are interested in the welfare of the Church and of the State to demand and guard due liberty of the institutions of higher education, and to promote their efficiency, always mindful that we are aiming at educating Christians and Catholics who will be loyal citizens because they are loyal to God and to His rep-

[40] *Acta et Decreta Concilii Plenarii Baltimorensis Tertii, Baltimorae, 1886, p. lxxxvi.*

[41] Memorial Volume of the Council of Baltimore, p. 174. "The Catholic Church in the United States"—sermon by Bishop McQuaid.

resentatives; mindful, also, in our educational work that the possession of supernatural truths, in however small degree, elevates man's dignity and worth infinitely more than the possession of all human science.

P. R.

LUKE DELMEGE: IDIOTA.[1]

I.—Introduction.

IT happened in this way. I was absorbed in a day-dream—an academic discussion with myself as to whether demand created supply or supply elicited demand—a hoary question throughout all the debating societies of the world; and I was making but little progress toward its solution, when suddenly it solved itself in a remarkable manner. I thought I heard, above the rumbling and muffled thunder of the colossal printing press, far away in a certain street in New York, the word "Copy" shouted up through a telephone. The voice was the voice of that modern magician, the foreman printer. "Copy" echoed in the manager's room, where, amid piles of paper damp, and moist, and redolent of printer's ink, the great potentate sat. "Copy," he shouted through his telephone, with something that sounded like a prayer—but it wasn't—to the editor, many miles away. "Copy," shouted the editor through his telephone—no! that hasn't come yet, but it will one of these days. But "Copy," he wrote three thousand miles across the bleak, barren wastes of the turbulent Atlantic to one sitting on a rustic seat in a quiet garden in a country village beneath the shadows of the black mountains that separate Cork County from Limerick, and with Spenser's "gentle Mulla" almost washing his feet, and "Copy" settled the academic question forever. That mighty modern Minotaur, the press, must be glutted no longer with fair youths of Arcady and fair maidens of Athens, but with thoughts that spring from the brains of mortals and dreams that draw their beautiful, irregular forms across the twilight realms of Fancy.

[1] *Copyright*, 1899, by the American Ecclesiastical Review.

This it is that makes literary men irreverent and unscrupulous. Was it not said of Balzac, that he dug and dragged every one of his romances straight from the heart of some woman? "Truth is stranger than fiction." No! my dear friend, for all fiction is truth—truth torn up by the roots from bleeding human hearts, and carefully bound with fillets of words to be placed there in its vases of green and gold on your reading-desk, on your breakfast-table. Horrid? So it is. Irreverent? Well, a little. But you, my dear friend, and the rest of humanity will have nothing else. "Nihil humani a me alienum puto," said the Latin poet. We have gone a step further. We will have nothing that is not human. The stage might be gorgeous; the scenery painted by a master hand; the electric light soft, lambent, penetrating; the orchestra perfect from bass drum to first fiddle; but the audience gapes and yawns, and is impatient. There is something wanting. Ha! there it is, and we are all alive again. Opera glasses are levelled, man and woman hold their breaths lest the least trifle should escape them; the mighty conductor is nowhere; all eyes are strained on what?—a little child, perhaps; a clown, an Italian shepherdess, a bandit, a fool,—no matter, it is human, and it is for this figure that stage and scenery, lights, flowers, and music become at once ancillary and subservient. And so, when Copy! Copy!! Copy!!! tinkled like an impatient electric bell in my ears, I said: I must seek a type somewhere. Look into your inner consciousness, said a voice. No use! It is a *tabula rasa*, from which everything interesting has been long since sponged away. Call up experiences! Alas! experiences are like ancient photographs. At one time, I am quite sure, this elegant gentleman, dressed in the fashion of the sixties, was attractive and interesting enough. Now, alas, he is a guy. So with experiences. They thrill, and burn, and pierce, then fade away into ghosts, only fit to haunt the garret or the lumber room. No! get a living, breathing, human being, and dissect him. Find out all his thoughts, dreams, sensations, experiences. Watch him, waking and sleeping, as old Roger Chillingworth watched Arthur Dimmesdale in that terrible

drama by Hawthorne. Then you have flesh and blood quivering and alive, and the world is satisfied.

Fate, or the Fates, who are always kind, threw some such subject across my path in those days when imagination was feeble and the electric bell was growing importunate. I knew that he had a story. I guessed at it by intuition. Was it Cardinal Manning who said, when he was asked to imitate his great compeers Wiseman and Newman, by writing a novel, "that every man carried the plot of at least one romance in his head?" Now, this man was a mystic and a mystery. He was a mystic, or was reputed one, because he had once —a young man's folly—written something about Plato; he was called a mystery, because he wore his hair brushed back from his forehead right down over his coat collar; and scarce one of the brethren had ever seen his inner sanctum, or was even able to break through the crust of a deportment which was always calm and gentle and sweet, but which drew an invisible line somewhere between you and him—a line of mystic letters: "Thus far shalt thou come, and no farther." Some thought that he gave himself too many airs and was conceited; one or two rough-spoken, hard-fisted colleagues dubbed him as Carlyle dubbed Herbert Spencer: "an immeasurable ——;" but there he was, always calmly looking out on the tossing, turbulent ocean of humanity from the quiet recesses of an unluxurious hermitage, and the still deeper and more sequestered recesses of a quiet and thoughtful mind.

Like all conscientious interviewers, I had made a few desperate attempts to get inside this mystery and unravel it, but I had always been repelled. I could never get beyond the *adytum* of the temple, though I coughed loudly, and put the shoes off my feet with reverence. It was unapproachable and impenetrable. One day, however, it was borne to his ears that I had done a kind thing to someone or other. He no longer said with his eyes: You are a most impertinent fellow! The out-works were taken. Then I wrote him an humble letter about some old fossil, called Maximus Tyrius. To my surprise I received four pages of foolscap on the Fourth Dissertation:

Quomodo ab adulatore amicus distingui possit.

Then, one winter's night, I was bowling home in the dark from the railway station, and became suddenly aware that voices were shouting warning from afar off, and that the line was blocked. So it was—badly. My mysterious friend was vainly trying to cut the harness on his fallen mare, whilst his trap, dismembered, was leaning in a maudlin way against the ditch.

"A bad spill?" I cried.

"Yes!" he said laconically.

"Is the jar broke?" I asked.

"I beg pardon," he said stiffly. Then I knew he had not heard the famous story.

"Pardon me," he said, "I don't quite understand your allusions."

"Never mind," I said, with all the contempt of a professional for an amateur, as I saw him hacking with his left hand, and with a dainty mother-of-pearl handled penknife the beautiful new harness. "What do you want mutilating that harness for, when the trap has been kicked into space?"

"I thought 'twas the correct thing to do," he murmured. Then I said in my own mind: He *is* an immeasurable ——

"Here, Jem," I cried to my boy. He came over, and whilst I held up the mare's head, he gave her a fierce kick. She was on her feet in an instant.

"Where's your man?" I asked.

"I don't know," he said wonderingly.

We found the man, safe and sound, and fast asleep against the hedge.

"Come now," I said, for I had tacitly assumed the right to command by reason of my superior knowledge, "*montez!* You must come with me!"

"Impossible!" he said, "I must get home to-night."

"Very good. Now, do you think that you can get home more easily and expeditiously in that broken trap than in mine? Hallo! are you left-handed?"

"No, but my right arm is strained a little, just a little."

I took the liberty of lifting his hand, and a small, soft, white hand it was. It fell helpless. Then I saw that his face was very white. This showed he was a thorough brick.

"Is the jar,—I mean the arm,—broke?" he said, with a smile.

Then I knew he was human. That little flash of humor, whilst he was suffering excruciating pain, told volumes of biography. I helped him up to the seat, and, without a word, I drove him to my own house.

The doctor called it a compound, comminuted fracture of the ulna; we called it a broken wrist. But it was a bad business, and necessitated splints for at least six weeks. I volunteered to say his two Masses every Sunday, my own being supplied by a kind neighbor; and thus I broke down the barriers of chill pride or reserve, and saw the interior of his house and of his heart.

The former was plain almost to poverty; the latter was rich to exuberance. Four walls lined with books from floor to ceiling, a carefully waxed floor, one shred of Indian carpet, and a writing-desk and chair—this was his sitting-room. But the marble mantlepiece was decorated with a pair of costly brass Benares vases, flanked by a pair of snake candlesticks; and his writing-desk was of Shisham wood, and it perfumed with a strange, faint aroma the whole apartment. Over in one corner, and facing the northern light, was an easel; a painter's palette leaned against it, and on it was a half-finished oil painting—one of those dreamy sea scenes, where the flush of the setting sun is deepening into purple, and the sleeping sea is curled into furrows of gold and lead. A large three-masted vessel, its naked spars drawn like the scaffolding of some airy mansion against the sky, was passing out into the unknown. It was the everlasting enigma of futurity and fate.

I had no notion of losing valuable time. I commenced business the first Sunday evening we dined together.

"I am a story-teller," I said, "and you have a story to tell me. Now, now," I warned, as I saw him make a feeble gesture of protest and denial with his right hand—"don't girdle the Needy Knife-Grinder, and you love me. You have seen a great deal of life, you have felt a great deal, you have resolved a great deal; and I must do you the justice to say that

you have nobly kept your resolution of retirement and seclusion from your species—that is, from brother-clerics. Here are all the elements of a first-class story—"

"But I've never written even a goody-goody story," he said. "I doubt if I have the faculty of narration."

"Leave that to me," I said. "Give me naked facts and experiences, and Worth never devised such fancy costumes as I shall invent for them."

"But," he protested, "why not seek more interesting matter? Here now, for example, is an admirable book, exemplifying the eternal adage: 'Human nature is the same the wide world over.' I dare say, now, you thought that Anglican clergymen are moulded into such perfection by university education, and the better teaching of social life, that there is never room for the least eccentricity amongst them."

"Let me be candid," I replied, "and say at once that such has been my conviction—that at least so far as social virtues are concerned, and the balancing and measuring of daily social environments, they were beyond criticism. But have you discovered any freaks or prodigies there?"

"What would you think," he replied, "of this? A dear old rector driven to resign his parish by his curate's wife, against whom he had foolishly warned the aforesaid curate in the days of his bachelorship. She affected to believe that he was an antediluvian, spoke to him with the sweet simplicity of a child at tennis parties and five o'clock teas; then discovered that once he had preached a borrowed sermon, and ever afterwards remonstrated with him in public on the misdemeanor: 'Ah! you dear old sly-boots, when you can preach *so* beautifully, why do you give us that wretched Penny Pulpit so often?'"

"Look here!" I said, "that's a perfect mine. Have you any more diamonds like that?"

"Well, not many. The mine is salted. But what do you think of the good rector, who advertised for a curate, married, but childless, to occupy the rectory, whilst the incumbent was off to Nice on a holiday?"

"Well did he get him?"

"Rather. But the lady was a dog-fancier, and brought with

her *fourteen brindled bulldogs*. That rectory and its grounds were a desert for three months. No living being, postman, butcher's boy, baker's boy, dare show its face within the gates. Occasionally there was a big row in the menagerie. The mistress alone could quell it."

"How?"

"Can't you guess?"

"I give it up, like Mr. Johnston."

"Well, a red-hot iron, which she kept always in the kitchen fire for the purpose."

"Rather drastic," I said. "Who could have thought it in staid England? Verily, human nature is everywhere the same."

"Which proves?" he said, questioningly.

I waited.

"Which proves," he continued, "that there is nothing half so absurd as to deduce general sweeping propositions about nations and races from very slender premises. The world is full of strange faces and strange characters."

Then I knew he was coming around. And he did. Poor fellow! he had to take to bed a few days after, for the pain was intense and the weather was moist. I had great doubts whether our local physician was treating that dangerous wound scientifically, and I proposed a few times to call in some leading surgeon from the city. The medical attendant indeed assented, and I saw he looked alarmed. But my poor friend declined.

"It will be all right," he said, "and after all it is but a weary world. Oh! to sleep and be at rest for ever: to know nothing of the weariness of getting up and lying down, and the necessities of this poor body, its eating and drinking, and being clothed; to be free from the eternal vexations of men, their vanity, and folly, and pride. I shall dread to meet them even in Heaven. 'Look for me, my dear friend,' as a good poet has said, 'in the nurseries of Heaven.'"

Then my heart went out to him, for I saw his had been a troubled life, and day by day I sat by his bedside, whilst partly as an anodyne to pain, partly to please me, he went over the details of his life. Then, one day, I hinted that his life had been a *carrière manquée*, and that he was a soured

and disappointed man. He raised himself on his right arm, and looked at me long and wistfully. A slight discoloration had appeared above the fractured wrist. He pointed to it.

"That is the black flag of death," he said. "You will find my will in the lower locked drawer of my writing-desk. I have left all to sick and poor children. But you are wrong. I am not soured, or deceived, or disappointed. I have a grateful heart to God and man. I have not had an unhappy life. Indeed, I have had more than my share of its blessings. But, my friend," he said earnestly, "I am a puzzled man. The enigma of life has been always too much for me. You will have guessed as much from all that I have told you, I seek the solution in eternity of the awful riddle of life."

He fell back in great pain, and I forgot my calling as interviewer in my sympathy as friend. Dear Lord! and the world called this man proud.

"Now," I said, "you are despondent. Your accident and this confinement have weighed on your nerves. You must let me send for Dr. S——. I'll telegraph to the bishop, and he'll put you under obedience."

He smiled faintly.

"No use," he said, "this is septicæmia. I have probably forty-eight hours to live. Then, Rest! Rest! Rest! It's a strange thing to be tired of life when I had everything that man could desire. This pretty rural parish by the sea; a fair competence; churches and schools perfect; and," he gave me a little laugh, "no curate. Yet, I am tired, tired as a child after a hot summer day; and tired of a foolish whim to reconcile the irreconcilable."

"And why not give up this brain-racking," I said, "and live? Nothing solves riddles but work, and steadily ignoring them. Why, we'd all go mad if we were like you."

"True," he said feebly, "true, my friend. But, you see, habits are tyrants, and I commenced badly. I was rather innocent, and I wanted to dovetail professions and actions, principle and interest (forgive the sorry pun), that which ought to be, and that which is. It was rather late in life when I discovered the utter impracticability of such a pro-

cess. Life was a Chinese puzzle. Then, too late, I flung aside all the enigmas of life, and flung myself on the bosom of the great mystery of God, and there sought rest. But, behind the veil! Behind the veil! There only is the solution."

He remained a long time in a reverie, staring up at the ceiling. I noticed a faint odor in the air.

"You know," he said at length, "I was not loved by the brethren. Why? Did I dislike them? No! God forbid! I liked and loved everything that God created. But I was unhappy. Their ways puzzled me, and I was silent. So with the people. I found if I was austere and kept aloof from them, I was hated. If I stooped to them, I was cheated and deceived. It was against my nature to be selfish and self-contained. But the moment I unbent, I was despised and deceived. It was horrible. There was nothing sincere or open in the world but the faces of little children. God bless them! They are a direct revelation from Heaven. Then, you will notice that there is not a single modern book in my library. Why? Because all modern literature is lies! lies! lies! And such painful lies! Why will novelists increase and aggravate the burdens of the race by such painful analyses of human character and action?"

"Now, now," I said, "you *are* morbid. Why, half the pleasures of life come from works of imagination and poetry."

"True. But, why are they always so painful and so untrue? Do you think that any one would read a novel, if it were not about something painful?—and the more painful, the more entrancing. Men revel in creating and feeling pain. Here is another puzzle."

It was so sad, this gentle, pitiful life drawing to a close, and without a farewell word of hope to the world it was leaving, that I had neither comment nor consolation to offer. It was so unlike all my daily experiences that I was silent with pity and surprise. He interrupted me.

"Now for the great wind-up. To-morrow morning you will come over early and administer the last Sacraments. When I am dead, you will coffin my poor remains immedi-

ately, for I shall be discolored sadly and shall rapidly decompose. And you know we must not give our poor people the faintest shock. I wish to be buried in my little church, right under the statue of our Blessed Lady, and within sound of the Mass. There I spent my happiest hours on earth. And I shall not rest in peace anywhere but where I can hear the Mass-bell. You think I am wandering in my mind? No. I am quite collected. I often debated with myself whether I should not like to be buried outside, where I should hear the people walking over my grave. But no! I have decided to remain where the Divine Mother will look down with her pitying eyes on the place where this earthly tabernacle is melting into dust, and where the syllables of the mighty Mass will hover and echo when the church is silent betimes. And no foolish epitaph. 'Here lieth,' and 'pray for his soul.' That's all."

He was silent for a little while; but now and again a faint shudder showed me the agony he was suffering.

"I am tiring you," he said at length; "but sometimes I dream that in the long summer twilights, when my little village choir is practising, some child may allow her thoughts, as she is singing, to pass down to where the pastor is lying; and perhaps some poor mother may come over to my grave, after she has said her Rosary, and point out to the wondering child in her arms the place where the man that loved little children is lying. We are not all forgotten, though we seem to be. Here, too, is another puzzle. I am very tired."

I stood up and left the room, vowing that I would leave that poor soul at rest forever.

I administered the last Sacraments the following day, after I had seen the doctor. He was much distressed at the fatal turn things had taken. He had not anticipated; 'twas a case for hospital treatment; the weather was so sultry; he had dreaded amputation, etc. No hope? None. The patient was right.

And so two days later, exactly as he had anticipated, we were grouped around his bedside to watch and help his last struggle. But even in that supreme moment, his habitual

equanimity did not desert him. Courteous to all around, apologizing for little troubles, solicitous about others, eagerly looking forward to the lifting of the veil, he passed his last moments in life. Then about six o'clock in the evening, just as the Angelus ceased tolling, he cried:

"'Tis the soul-bell, the passing-bell, is it not?"

"'Tis the Angelus," I replied.

"Say it with me, or rather for me," he said. Then a few minutes later: "'Tis growing very dark, and I am cold. What is it? I cannot understand—"

And so he passed to the revelation.

An unusually large number of the brethren gathered to his obsequies, which was again very strange and perplexing. He was buried as he had desired, and his memory is fast vanishing from amongst men; but the instincts of the novelist have overcome my tenderness for that memory, and I give his life-history and experiences. Am I justified in doing so? Here again is a puzzle and an enigma.

I should, however, mention another circumstance. At the obsequies were two old priests, one bent low with years, the other carrying the white burden of his winters more defiantly. The former asked me:

"Did Luke speak of me, or wish to see me?"

I had to say "No!"

He went away looking very despondent.

The other called me aside and said:

"Did Luke express no wish to see me?"

Now, I was afraid of this man. He, too, was an oddity, a deep, profound scholar in subjects that are not interesting to the multitude. He was one of the few who knew Luke well.

"Yes," I said; "several times. But he always drew back, saying: 'Father Martin is old and feeble. I cannot bring him such a journey in such weather. Don't write! It will be nothing.'"

"Did you think that this accident was a trifle, and that there was no danger of fatal issues?"

I coughed a little and said something.

"And did you think it was right," he continued, "that the only friend he probably had in the world"—here his voice broke—"should have been excluded from his confidence at such a momentous time?"

"I really had no alternative," I replied. "I did all I could for him, poor fellow; but you know he was peculiar, and you also know that he was supersensitive about giving trouble to others."

"Quite so. But when you saw danger, you should have summoned his friends. This is one of those things one finds it hard to condone. He has left a will and papers, I presume?"

"Yes," I said; "I have charge of all."

"Have you opened the will?"

"Not as yet."

"Please do so, and see who are the executors."

We opened the will then and there, and found that my troublesome interlocutor, the Reverend Martin Hughes, was sole executor. He closed the will at once, and said, coldly:

"Now, would you be pleased to hand over all other papers and confidential documents belonging to my deceased friend? You can have no further need of them—"

"I beg your pardon," I said; "the good priest just departed gave me a good deal of his confidence. You know that I was in hourly attendance on him for six weeks. I asked him to allow me tell the story of his life, and he consented, and granted me full permission to examine and retain all his letters, papers, diaries, manuscripts, for that purpose."

"That puts a different complexion on things," said Father Hughes. "You fellows are regular resurrectionists. You cannot let the dead rest and bury their histories with them."

"But if a life has a lesson?" I ventured to say, humbly.

"For whom?"

"For the survivors and the world."

"And what are survivors and the world to the dead?" he asked.

I was silent. It would be a tactical mistake to irritate this quaint old man. He pondered deeply for a long time.

"I have the greatest reluctance," he said, "about consent-

ing to such a thing. I know nothing more utterly detestable than the manner in which the secrets of the dead are purloined in our most prurient generation, and the poor relics of their thoughts and feelings scattered to the dust, or exposed on the public highways for the *ludibrium* of an irreverent public. And this would be bad enough, but we have to face the lamentable fact that it is not the reality, but a hideous caricature of the reality that is presented to the public—"

"You can prevent that," I said meekly.

"How?"

"By simply taking the matter into your own hands. No man knew Luke Delmege half so well as you—"

"I'm too old and feeble for all that," he said.

"Well, let's strike a bargain," I replied. "Every page of this history I shall submit to you for revision, correction, or destruction, as seems fit, if you keep me on the right track by giving me as much light as you can."

"It is the only way to avert an evil," he replied. I told him I was complimented.

And so, with bits and scraps of frayed, yellow paper, torn and tattered letters, sermons half-written, and diaries badly kept, I have clothed in living language the skeleton form of this human life. On the whole, I feel I have done it well, although now and again an angle of the skeleton—some irregularity—will push forward and declare itself. Sometimes it is an anachronism which I cannot account for, except on the score of great charity on the part of my deceased friend, who seemed to have preferred that his ignorance should be assumed rather than charity should be wounded. Sometimes there is a curious dislocation of places, probably for the same reason. And sometimes I have found it difficult to draw the seams of some rent together, and to make times and circumstances correspond with the modern parts of our history.

Father Martin and I had a fierce debate about the title of the story. He is a hot-tempered old man, with a tremendous proclivity to talk German-English. I suggested, "A Life's Enigma" as expressive of the main features of the

history. He laughed this to scorn. I mentioned my last conversation with Luke, when the poor fellow maintained he was only puzzled.

"Absurd! Puzzled! I had made everything clear to him long ago," was the reply; and no wise man, much less a journalist, would attempt to contradict an old man's egotism.

"No," he said at length; "this is how he styles himself in his later correspondence with me," and he showed me one or two letters signed:

LUKE DELMEGE,[2] IDIOTA.

I started back in horror.

"Surely," I said, "you are not going to let your friend's thoughts and deeds appear before the world under such a name?"

"There are two meanings to the word," he said, "you may not be aware of the fact—the literal and the conventional. The literal meaning is most appropriate to the poor deceased. Probably, in his great humility, he would have preferred to be known under the conventional interpretation. I suspect he took the idea from a favorite book of meditations—do you make your daily meditation?"

"Sometimes," I said, guardedly.

"I thought so. I have seen a little book with Luke often, called *Contemplationes Idiotæ*. I dare say, the fancy struck him. But so it is, and so it shall be. It can make no matter to him now."

And I had to submit, with some qualms, partly charitable, mostly artistic; for my own reputation was at stake. And I confess, on my honor as a historian, that I do not half like it.

[To be continued.]

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[2] Pronounced Del-mij.

THE PERFECTION OF THE RELIGIOUS TEACHER.

PROFESSED religious who are called to teach have their appointment "by divine grace." It is their privilege, and, if rightly taken hold of, it will be their constant joy to co-operate with God in His great work of accomplishing, of perfecting the designs of creation. The renewal of the world, its conservation in a healthy spirit, means nothing else than a continuous creation through the action of the Divine Spirit. "Emitte Spiritum Tuum et creabuntur, et renovabis faciem terrae." This is eminently true of education, which is the training unto perfection of the highest type of creation—man.

But to coöperate rightly with God in this great work the teacher requires special qualifications. These are, indeed, guaranteed to the members of the teaching orders—thanks to God's wondrous goodness—in the fact that He has called them to this task. Religious teachers may not always be conscious of the possession or operation of such qualities, because these were given them in the manner of a germ or seed, to be developed and cultivated in the soil of a good and faithful heart; and, as it is often difficult to tell what sort of fruit a small seed may bring forth, so a teacher may have no clear conception of what he or she can do, or rather what God may do in using them as instruments of education. Nor is it necessary. Does the lily grow less fair because it is unconscious of its growth? In truth, it is very much better for all of us that we should not trouble ourselves about our talents in the way of rating them. What we have to do is to use them, and their use begins by keeping them, like fruitful seed, under ground for awhile (humility), and to gather in this condition a certain amount of heat (fervor) so that the seed may break (mortification); and then the little germ, whatever its ultimate productiveness, will of itself struggle through the hard crust of the earth to the light. And if after that it is kept under proper shelter, within the rays of the Divine Sun which warms it, and drinks in the waters of divine grace which bedew it, and

yields to the care of the gardener appointed by God to tie and to steady it, giving it a rule lest it grow crooked, and to prune it, sometimes even unto tears, lest it spread itself unduly—then that sprout of talent will bring flowers, and in its season fruits with which we may safely feed the little ones whom God intrusts to us for education.

Safely feed the little ones! We may; and yet in our very good-heartedness, which is sometimes a weakness, we may overfeed them, or feed them at the wrong time, or feed them with a fruit too ripe or raw, or feed them in a manner too hasty, or in morsels too big for the little throats. In short, our feeding, however good the fruit of our gifts of mind, instead of preserving life, will produce illness, pain, mental dyspepsia, cholera, choking, death of mind and heart; and we who might have prevented it will be answerable for the results.

It is on this point, in the long line of a teacher's qualifications, that I intend chiefly to dwell in these pages, after briefly stating, for the sake of logical coherence, what everyone knows to be the principal requisites, natural, intellectual, and moral, for all those who are called to the very important office of educating the young.

I. (1) Among what are termed natural or physical qualifications, health is obviously counted, inasmuch as it implies the possession of habits of life which exclude a warping of the judgment and temper of the teacher (*mens sana in corpore sano*), or the arousing of certain repugnances and prejudices which offend the sensibilities of the pupil. However, we know that defects of the body can often be compensated for by extraordinary gifts of soul. Among the most efficient educators have been those who were habitually under the stress of physical suffering.

(2) Next to health come (in the same natural order) an instinct of propriety, (3) a sense of order, (4) simplicity of manner. The last two are an ordinary result of the spirit of holy poverty and an abiding consciousness of the presence of God. I say of *holy* poverty, because that is quite compatible with the neatness and cleanliness which betokens a

regard for our surroundings. "We are to form the pupils to habits of simplicity, order, economy, and a taste for the useful," writes the Venerable Madame Barat, one of the most enlightened educators of this century, and of these things we must give the example. These are external qualifications.

There are likewise internal gifts of the natural order requisite for the successful work of education:

(1) Ordinary insight or penetration into human nature, and the tact which accompanies that gift;

(2) the ability to communicate our thoughts;

(3) sufficient inventive power (imagination) to present knowledge in an interesting form, and elicit attention;

(4) the natural power of enforcing discipline;

(5) pleasant manner.

Somehow sanctity supplies all these; but in proportion as sanctity is lacking they must be supplied from the natural order.

II. In the intellectual order the teacher requires:

(1) knowledge of the branches or topics to be taught, and of methods, particularly in certain special branches. The present training colleges lay considerable stress on this, and teach, under the head of "theory and practice of education:" psychology, logic, ethics, the art of teaching, the history of education, methods for special topics, school hygiene, school problems, criticism, elocution.[1] I mention these merely under the head of knowledge because of the popular demand, and because similar courses have been adopted by some of the teaching orders in England, notably in the Normal Training School of the Sisters of the Holy Child.

(2) The habit (natural or through training by mathematics, logic, etc.) of consecutive and logical thinking. This secures the method which develops by means of synthesis and analysis.

III. A third category of qualifications belongs to the moral order. For religious teachers they may be summed up in the faithful observance of the spirit and letter of the rules of their institute.

[1] Cambridge Course, 1899.

This qualification is decidedly of the highest importance, since it supplies both knowledge and method, because—

(1) nearness to God opens all the sources of wisdom and knowledge;[2]

(2) because nearness to God puts us in the right attitude toward the child; it gives us supernatural love, which inspires the best method for attracting and teaching it.

Such are in outline the qualifications which we must demand of the Christian educator, of whom the true religious, apart from the well-informed parent, is the best type. If I were to set aside all didactic forms and put the whole matter in a simpler mould, omitting all that we possess in the principles of our faith, coupled with the practice of religious profession, and in the guidance and protection accorded us by the teaching institute of which we are members, I would say that our efforts should lay stress on the perfecting of two virtues, which will render our work of education not only eminently satisfactory from the religious point of view, but infinitely superior to any training that the best efforts of pedagogical science and art can attain in all the different orders of study, intellectual or social. The two virtues to which I refer are courage and justice. They are the two main hinges on which swings the gate of the religious educator's efficiency, the gate which opens the way for the pupil to that sphere of the child's future usefulness which the education in the schools over which religious preside was intended to secure. If we desire confirmation of this thought we shall find it in the teaching of the Angel of the Schools, which presents a singular harmony with the educational maxims to be gleaned in general from the lives of the founders of the orders that have made the training of the young their special object. Courage (*fortitudo*), one of the essential requisites in the character of the Christian educator, is, according to the Angelic Doctor, a virtue which restrains man within

[2] St. Thomas, St. Bonaventure, St. Philip Benitius, Suarez, and other intellectual giants have called the crucifix their book; and we know what that book taught them even of human learning.

the bounds of right reason, whilst urging him to overcome the obstacles opposed to reason or to its legitimate use.[3]

There are two ways in which this virtue manifests itself:

(1) In sustaining with equanimity and good-will the hardships imposed upon us by our condition of life;

(2) in facing deliberately new conditions involving hardships and dangers.

The habit of perseverance is the result and perfection of courage.[4]

It is this virtue of fortitude which strikes us so predominantly in the lives of those saintly and generous pioneers who came to the New World to teach the rudiments of Christian faith and civilization to the natives and to the neglected children of the early rude settlers. These noble religious never spoke of success, yet it is to their seemingly slow progress that we owe the most valuable results of subsequent periods in our history of Christian education. The saintly Madame Duchesne used to say: "Personally I have never succeeded, but God gives me grace to rejoice in the success of others." Yet it was to her that Madame Barat felt impelled to write (February 16, 1852): "Oh, if we had many souls as zealous and as detached as those who have invaded your part of the world, *foundations would be easy*. Pray, then, dear and good Mother, urgently and fervently that our Divine Master may consider the *needs of the souls* we ought to save. He will grant the prayers of my dear old daughter who has so well understood the value of souls, and who *never stopped* at any obstacle when Jesus called upon her to help them."[5]

But this virtue of courage or fortitude, which we are to cultivate in ourselves as Christian educators, must likewise be drawn forth and developed in the child. I say *drawn forth and developed*, because its germ resides in the soul of the child. There is in every human being a physical and moral force

[3] *Summa* II 2ae, qu. 123, art. 1.—*Cf. Le Prêtre Educateur*, Lecuyer, pp. 4 ff.

[4] *Cf.* I Cor. 13: 7, where St. Paul shows the twofold manifestation of courage to be a characteristic of the fundamental virtue of charity—"charitas omnia suffert"—*πάντα στέγει*, that is, bears in silence; and "omnia sustinet"—*πάντα ὑπομένει*, that is, sustains, supports.

[5] *Life*, Vol. II, p. 272.

which, though latent in early years, is capable of being cultivated so as to produce this Christian courage which is the secret of self-denial, of charity, of zeal, even unto martyrdom, for the salvation of souls. You will find this germ-virtue in the child's soul manifesting itself in three centres of action—intellect, heart, and will.

In every child this moral force dominates in one or other of these faculties, and the secret of our gaining control of the child consists in finding the dominant faculty, and developing and utilizing it.

I have said in a previous article that the teacher must love the child and gain its affection in order to succeed in training it properly. But the difficulty is often how to draw out its affection; for we must not forget that love here spoken of is not a sentiment, not an attachment which is created by favors, caresses, or flattery. No; there are, it is true, children whom we thus bring to follow us by simply appealing to their affectionate disposition; but there are others in whom intelligence predominates over affection; and others in whom the will (self-will) predominates over both.

To the child that has heart, whose sympathies are strong and quickly rise to the surface, the educator need give comparatively little special attention. Such a child will follow its teacher spontaneously, and it will do whatever is prescribed or even suggested by a superior who can command respect by his or her personal conduct as a religious. Indeed it is generally to the advantage of such a child if it be little noticed by the teacher, except in so far as the common discipline or exceptional sensitiveness, showing the need of occasional encouragement, may demand. What the child of heart needs most is the fostering of independence of character; and with this end in view it must become accustomed to stand alone; thus it is brought, gradually, to develop the element of courage latent in its soul. The young tree shaken by the rude winds and stripped of its leaves may look quite forlorn at times and provoke the pity of the gardener; but the gardener, too, has an occasion here for the exercise of courage, by withholding the expression of sympathy, mindful only of the fact that the

tree much shaken by the winds lays a stronger hold on the soil, provided the winds are not without intermission and do not come always from the same quarter. The natural craving for the æsthetic, the poetic, and sentimental, which manifests itself in particular friendships, in letter-writing, and even in pious devotions, is to be curbed in all children of exceptionally big-hearted disposition, as a danger which saps that portion of the material of the soul from which character is to be built for their future safeguard through life. Even when it happens that, in the endeavor to repress this noxious tendency, we seem to wound the sensitiveness of the child, so that it droops in apparent helplessness, let us remember the nature of the southern *mimosa.* The little sensitive plant shrinks and collapses at the touch of the hand as though withered and broken forever; yet give it a little time and sunshine, and it rises up gradually, showing no traces of its former weakness. Hence it is that the wisest instructors, especially in the case of girls, warn the teacher against an excessive cultivation of sentiment among children, at the expense of solid principles. However, whilst the proverb, *Trop de sucre dans la jeunesse, mauvaises dents dans la vieillesse,* applies here, as well as in the physical training of children, it ought to be remembered that whilst children of large sympathies are quite common in some, especially southern, countries, they are not so many in America; and they are becoming fewer day by day amid the materialistic tendency of modern life which is calculated to dry up the sentimental element and to turn it into self-love of some other kind.

A second class of children referred to are those in whom the desire to know and the capacity to understand predominate over the qualities of the heart or the will. Such children must be reached through their minds. Although the teacher can fully control the child only by the attraction of the heart, yet it is necessary first to find and to open the way to the heart. In the predominantly intelligent child this is done by making it understand its deficiency. Seeing and reflecting to some extent upon its want, there arises in the young soul a longing for that which it lacks, to fill the void recognized in its nature. This longing

awakens the operation of the heart, and gives the educator an opportunity to present an attraction by which the child can be led forward and drawn upward.

It would, therefore, be an error to appeal *directly* to the sentiment of affection in a child of this disposition, before we have made it understand the quality of its weakness and the value of that which it lacks. This understanding on the part of the child is mostly brought about by a judicious measure of humiliations in opposition to the things on which the child naturally prides itself. But such humiliations must *not be imposed;* they must be made to meet the child spontaneously, must come upon it gradually in the course of its tasks, and the ingenious teacher will readily find means to let the young talent try its strength upon problems just beyond its reach, looking quietly on, as if to say: after all, you are not so smart, my child, as one might expect. Thus the child is made to see in itself the cause of its humiliation, instead of inwardly resenting it as an act which the teacher inflicts upon it as a penalty for, or a safeguard against, pride.

But here, too, nothing is so much to be recommended as *slow* proceeding, waiting and watching until the child is ready to profit by the operation of our method. "If you make fire with green wood you will get more smoke than heat."

Finally, we come to the child in whom the will-power predominates. It must be ruled and corrected by law, by timely command, by regular application to work. Yet, let me say at once that this method must not in any way be understood to weaken the principle that "a good teacher rules by influence rather than by coercive restriction." The habit of constantly impressing and enforcing orders by the use of reproving words is a sure way to fail in obtaining respect for either the law or the teacher; and oft-repeated correction of this kind seriously injures the child's disposition. Let the teacher who finds that he or she has to control such children watch their propensities and ebullitions of self-will

for some time before appearing to notice and therefore to punish them, unless there is question of gross faults which force themselves on our attention. Then, having seen what needs correction, let the announcement be made, as coming from a superior authority, of certain rules of conduct to be observed in the class under proportionate penalty. These rules should, it must be observed, be *but few*, and such as can readily be observed under ordinary circumstances. If they be sufficiently definite to cover the more common and disturbing breaches of discipline, it will give the teacher an excuse to ignore lesser faults, and to use discretion at times toward indulgence, until the general improved tone of discipline in the class allows a further refining. There is harm in making rules which the teacher foresees, or ought to foresee, will not or cannot be observed. Assuming that a good, well-considered set of rules is made, the children will, of course, at once test its strength by violating it. The teacher is sorry and remains quite amiable; but there is the inexorable law with its penalty, which is to blame for all the poutings and tears that follow. Gradually the child, finding that it has to fear only the unyielding law, and not the teacher, who sympathizes with the young delinquent, whilst quietly urging obedience and, by it, an avoidance of the painful consequences of violating the rules, begins to observe the latter. Thus the same force which leads the child to obedience leads it also to esteem for the teacher, and the element of courage is developed through the will, which turns in the direction of order and docility.

There is one exception to this method of correction in which the educator maintains a constantly pleasant manner whilst appealing to the inexorable demand of the law of order. This exception is the case of any open violation of the reverence due to God, or of holy things which are understood to involve directly His honor. A teacher who can make upon the child the impression that he or she condones everything except offences against God, at once elevates the child to a higher plane of view, and secures absolute authority over the pupil. In all matters causing faults against order, propriety,

application to scholastic tasks, etc., the child encounters a more or less definitely foreseen penalty inflicted by the existing rules, which process gradually forces upon the young mind the recognition of the eternal order of things, and instinctively develops convictions regarding the intrinsic value of law. In these cases the teacher has hardly to make any words. But it is different when there is question of the honor due to God, and of sin; then it is well that the child should meet the well-governed but evident indignation of the teacher. For in doing so it will recognize in the teacher the true and consistent representative of God, a sentiment which elevates the dignity of the teacher, and supplies those forces for governing the child that may otherwise be lacking, either by reason of the absence of certain personal qualities in the teacher or by reason of circumstances in which it is particularly difficult to control the child.

Yet, whatever necessity there may be for applying correction, whether in matters of mere deportment and application, or in the more serious cases of sin, the double rule of moderation and of seeking if possible a permanent remedy which goes to the core of the evil, holds good throughout the educational process. Constantly rehearsed correction of faults is never, on the whole, successful. Take a shrub in your garden, some root-branch of which bends across the path. Every time you pass by you beat it aside or you lift it up; but it comes down each time, and tires and irritates you in the constant effort to avoid its straggling annoyance. Is there no other way? Yes; take a string, tie it around the bush to uphold the forward branch; shortly the cells in the lower part of the stem contract and accommodate themselves to the forced position, and by degrees growing stronger they will hold the branch in place, so that, when the string is removed, the shrub is orderly by its own developed strength. Of course you must measure your string and note the quality; not bind too tight lest the branch break, nor use a string too weak lest it snap and the relaxed branch hurt some passer-by.

We have seen that the quality of courage, essential in a good teacher, is developed in the pupil by bringing under control the heart, the mind, and the will,—the operation of the

threefold centre of action. To do this effectually it is necessary not only that the teacher ascertain the disposition or peculiar character of the child, but also that she should gauge the limits of its capacity in the threefold direction before indicated. This demands in the teacher the virtue of justice, so as to form a proper estimate of what the child can do, and also to act out the sentiments which that estimate inspires. Fortitude or courage, when not balanced by justice, becomes a danger and a temptation, inasmuch as it yields to impulses of zeal, of discouragement after failure, of haphazard ventures and foolhardy undertakings, which destroy the previous efforts of better-minded educators.

Justice, as defined by the scholastics, is the consistent or sustained determination to render to everyone his proper rights. *Everyone*,—that is to say, first to God; then to those who directly represent His claims in the Church; next, to those who represent the civil and social order; and finally, to our fellowmen, the images of God.

It is important that we recognize the fact that, in the educational process, justice as a supernatural virtue is for the most part to be built upon justice as a natural virtue. And this gives value to the study of the *classics*. The pupil learns to recognize that there is such a thing as natural virtue, and to look for it, and respect it in those who are not of the household of the faith. Furthermore, it will escape that insidious view so dangerous in practice, though defensible in theory, namely, that because faith furnishes an antidote to the malice of sin, therefore Catholics are excusable for neglecting the external virtues of which non-Catholics who are, often falsely, supposed to polish only the outside of the platter, are as a rule more careful. The child will learn that truthfulness, charity, purity, are virtues which may be cultivated by those who are not so fortunate as to be in the fold of Christ, and that these virtues dispose them for the grace of faith; and the fact that these gifts are infinitely ennobled by baptism does not establish a claim of superior merit, but only one of deeper gratitude, together with the graver duty of guarding the treasure with more fidelity. On the other hand, the child will also be made aware of the fact

that the passions are scars and weaknesses which result from original sin, and that religious training and the grace of faith do not so much eradicate the passions, as rather teach us how to subdue them.

Justice likewise requires that the teacher keep the pupil alive to a proper estimate of the scientific studies for which the young mind may feel an attraction, or possess special aptitude. The sciences are disciplines. They aid us in the discovery of truth; but it must not be forgotten that they always rest upon fallible senses and fallible reason. They cannot by their demonstrative power supersede the facts of revelation, for the truth of which God's testimony vouches, even when we do not understand them. Pious legends are not, of course, facts of revelation; though it must be noted that the temper of mind which easily rejects or treats with disrespect the reputed manifestations in the supernatural order which command the respect of good and intelligent persons of any age or country, is not a healthy one. Nevertheless, it is a singular fact, due probably to the proneness toward wrong ingrafted in human nature by original sin, that the mind will accept as demonstrated any plausible scientific hypothesis, whilst it rejects divine truths which rest upon much superior motives of credibility. This tendency of the naturally scientific mind toward skepticism needs to be guarded against and counteracted in early life, when the rudiments of the sciences are being taught; and it is done by emphasizing the difference between supernatural and natural causes and effects.

The principle of justice must likewise be steadily kept sight of in cases where the teacher is bound to punish the pupil. The minister of penalty must ever preserve the dignity and impartiality of an instrument of the Eternal Lawgiver. Thus the exercise of this virtue forestalls all morbid exaggeration, all manifestation of caprice, of weakness in temperament, or of preferences based on individual likes and dislikes.

It may be asked: how can a teacher cast off the natural likes or dislikes called forth by the disposition of the children? The answer is that, whilst it is impossible to divest one's self of the natural impression which attractive qualities in the child or

their contraries inspire, we are not forced to manifest or act upon such impressions; nay, we are bound, in justice to our responsibility as educators, to counteract the dislikes we may feel toward a child, and even more the natural attraction, especially when it is based mainly upon the impression of the senses. The teacher must keep an eye on the useful rather than the beautiful qualities of the child's nature. We may not like iodine in some of its forms, exhibiting ugly grayish color and a pungent repulsive odor; but we know its salutary uses as a medicine, and prefer it so, rather than in the form of the brilliant and beautiful purple vapors which it assumes when heated in a retort. The child's unattractive qualities are the ones that the educator must work upon; they are the steps toward its reform and ultimate salvation; in time we may be able to spiritualize these homely forms, when they will rise and take on the brilliant beauty of which they are capable under the influence of supernatural fervor. Thus acting from principle and not upon feelings, the teacher personally cultivates the virtues of disinterestedness, self-denial, and wisdom, which supply to the soul everything needful for the perfect accomplishment of a teacher's important work; for wisdom, says the sacred writer,[6] leads those that are just through the right ways, and shows them the Kingdom of God, and gives them the knowledge of the holy things, and makes them honorable in their labors, and completes all their works for them. "Justum deduxit Dominus per vias rectas, et ostendit illi regnum Dei, et dedit illi scientiam sanctorum, et honestavit illum in laboribus, et complevit labores illius."

There can indeed be no reason for discouragement in the seemingly toilsome work of the religious teacher if the rule of justice, which is the rule of the religious life, be kept before the mind. The child will pattern itself after the living model before it, and will reflect the spirit and the action of the teacher. To be successful educators we have to strive to express in our conduct what we would teach to the child: "Qui autem *fecerit et docuerit*, hic magnus vocabitur."[7] That demands, as we have

[6] Wisdom 10: 10.

[7] Matt. 5: 19.

seen, courage regulated by justice; but it also means assured victory in the domain of true knowledge, true wisdom, which is the greatest power on earth. "Et certamen forte dedit illi ut vinceret, et sciret quoniam omnium potentior est sapientia."[8] In other words, if the vocation of the religious teacher is a call to labor and self-denial, it is also a call to the noblest victory; for He that bade us follow Him in this work, "gave a strong conflict" that we "might overcome, and know that wisdom is mightier than all." And if our confidence were nevertheless to fail us in the midst of the struggle, we need but remember that our teacher's chair is the footstool that leads to the "Seat of Wisdom," our Blessed Lady whom the language of the Church identifies with the Wisdom of Holy Writ. "Venite filii," she whispers, "audite me, timorem Domini docebo vos."[9] She herself is the model of the perfect religious educator, and the qualities which I have set forth as requisite in the latter are beautifully portrayed in the antiphon with which the Church intones the canticle of the *Magnificat* on our Lady's feast: "Virgo prudentissima, quo progrederis? quasi aurora valde rutilans. Tota formosa et suavis es, pulchra ut luna, electa ut sol—(terribilis ut castrorum acies ordinata)."

With the inspired seer we ask the Virgin Mother of Christ what, in her most perfect foresight (*prudentissima*), she points out as the characteristics of true progress (*quo progrederis*). And the answer is: It is a progress that enlightens by the gradual and temperate development of the affection, even as the blush of the rising sun sends forth its light and heat (*aurora valde rutilans*) with a real, yet measured intensity. *Tota formosa*, that is, well formed, well instructed in every part. *Suavis*—always pleasant. *Pulchra ut luna*—fair by reason of the Divine Sun, which reflects His light in the teacher, moved by the forces of a supernatural love. *Electa ut sol*—the chosen, the elect of Christ, and like to Him in the beautiful spirit of charity which dispenses light and warmth and fostering care to the young growth that rises toward the heavens. Nor is this all. *Terribilis ut castrorum acies ordinata* marks the relig-

[8] Wisdom 10: 12.

[9] Ps. 33.

ious above all others as a teacher of a noble band united like a well-ordered army in battle array to fight for truth and virtue, an army which, by its very order, inspires that holy fear and reverence which is the beginning of wisdom, a wisdom on which depends all our success in the sacred cause of Christian education. H. J. H.

CHRONICLE OF RECENT BIBLE STUDY.

I.

KEEPING pace with our age of analytical indexes and tabulated knowledge, Biblical scholars of late show a tendency to summarize the results of their labors for the benefit of the busy world of readers. *A Dictionary of the Bible*, by John B. Davis, Professor of Semitic Philology and Old Testament History in the Theological Seminary at Princeton,[1] appeared almost simultaneously with the first volume of *A Dictionary of the Bible*, edited by James Hastings and John A. Selbie.[2] The second volume of this latter work appeared a little before the first volume of the *Encyclopædia Biblica*, edited by T. K. Cheyne and J. Sutherland and Black;[3] and about the same time F. Vigouroux, S.S., completed the second volume of his *Dictionnaire de la Bible*.[4] The last work has been lauded so repeatedly during the course of its publication that it is great praise to say that it has remained true to its high standard of scholarship throughout. Its articles give not merely a summary of information concerning subjects strictly Biblical, but also concerning the bibliography of Scripture work done by the more eminent writers,—Augustine, Clement of Alexandria, Cyril, etc., —and by the more illustrious bodies of men, such as the Benedictines, the Dominicans, and the Franciscans; on ac-

[1] Philadelphia: The Westminster Press, 1898, $2.00.

[2] Edinburgh: T. & T. Clark; New York: Chas. Scribner's Sons. 1898. Cloth, $6.00; half morocco, $8.00.

[3] New York: The Macmillan Company. 1899. $5.00.

[4] Paris: Letouzey et Ané. $1.00 a fascicle; so that the price of Vols. I and II amounts to about $16.00.

count of this comprehensiveness of the work, its first volume, containing the topics under the letters A–B, numbers 992, and its second volume extending from C to F, 1214 double-column pages. Prof. Davis' Dictionary is characteristic for its conciseness, its accurate erudition, and its fidelity to the traditional views of the Bible. The other two Dictionaries represent the conservative school of Higher Criticism. The stories of the patriarchs are represented as myths or legends rather than allegories; the development of the Old Testament canon has its stereotype three stages of evolution, the Law, the Prophets, and the Hagiographa; all the other favorite views of the critics are catalogued in the same dogmatic way. In spite of these drawbacks, both works will be of great service to the discrete theologian, for they contain an amount of erudition concerning Biblical subjects that can be collected from other sources only at the expense of much time and labor.

Among the introductory works, we may draw attention to the following publications: The fifth fascicle of the *Novum Testamentum*, issued by Bishop Wordsworth and Mr. White, completes the first volume, containing the Gospels, of their standard edition of the Vulgate;[5] the editors call this last part their epilogue, but it is really a masterly introduction to their work. Father Cornely publishes an extract from his special Introduction to the Books of the Old and the New Testament under the title *Synopses omnium librorum sacrorum utriusque testamenti*, etc.[6] In its present handy form the book will prove a valuable companion to the busy Bible reader. We are glad to see that Godet's *Introduction au Nouveau Testament*[7] is making steady progress. Though Calvinistic in his theology, the author deserves high commendation for accurate erudition and clear analysis of thought. W. H. Green, who cannot abide "Romanism" but still insists on the traditional views concerning the Bible, publishes part of the results of his life-long labors in a *General In-*

[5] Novum Testamentum D. N. J. C. latine sec. edition. S. Hieronymi recensuit J. Wordsworth, etc.; Oxonii Typ. Clarendon.

[6] Paris: P. Lethielleux, 1899.

[7] Neuchâtel: Attinger frères, 1899.

troduction to the Old Testament, the Canon.[8] Dr. Briggs has reissued his *Biblical Study* in a thoroughly revised and greatly enlarged form, under the title *General Introduction to the Study of the Holy Scripture.* Professor Briggs' tendencies are well enough known from last year's occurrences.

The *Cursus Scripturae Sacrae* has received two new accessions: *Commentar. in Actus Apost. auct. I. Knabenbauer* and *Comment. in Numeros auct. F. de Hummelauer.*[9] Blass' theory concerning the two editions of Acts, both proceeding from the pen of the inspired author himself, together with Ramsay's investigations into the history and geography of Acts, have lent a special interest to the book; Fr. Knabenbauer does not appear to have been helped by Ramsay's results, and he clearly states that he is not an adherent of Blass, though he admits the value of certain readings found in the Codex Cantabrigiensis. The commentary proceeds on the well-known erudite method of the author. If the Book of Acts be connected with the modern critical investigations, the Book of Numbers forms parts of the main stamping ground of O. T. critics. Fr. de Hummelauer does not pretend to say the last word on the text of Numbers; even supposing the text to be composite, its last "redactor" must have wished to express a certain series of truths in his conglomeration of documents, and it is this meaning of the inspired redactor that Fr. de Hummelauer endeavors to discover. The author himself professes to write a suggestive and stimulating rather than a final commentary on Numbers (p. 158). We need not say that his theory on Jewish History, which has been more fully developed in *Das Vormosaische Priesterthum in Israel*,[10] has influenced the commentary on Numbers also. *A Harmonized Exposition of the Four Gospels*, by the Rev. A. E. Breen, D.D.,[11] may be classed among the handy gospel commentaries; both the critical student and the busy parish priest have been kept in view by the author. It is for this reason that he harmonizes both the Greek text of the Gospels and its

[8] New York: Charles Scribner's Sons. 1898. $1.50.
[9] Paris: Lethielleux. 1899.
[10] Herder: Freiburg. 1899.
[11] Cincinnati, O., 1899. $4.00.

literal English translation, adding the more important variants and a concise explanation of the text. In order to fit the book for pulpit use, the moral application of the events has been made a main feature of the work.

II.

Coming to modern discoveries and their application to Biblical questions, the reader is acquainted with part, at least, of the literature connected with the *recently found Hebrew text of Ecclesiasticus*. It was commonly agreed that the newly-discovered fragments represented the original Hebrew text of the inspired book; but Prof. D. S. Margoliouth, of the chair of Arabic in Oxford, advocates a new theory in a pamphlet entitled "The Origin of the 'Original Hebrew' of Ecclesiasticus,"[12] according to which the fragments represent the text of a retranslation into Hebrew from a Syriac and a Persian version of the Hebrew original; the retranslation is dated at some time after 1000 A. D., and all the Hebraists of Europe are invited to confess their error and adopt the new creed. It is quite recently that the public became acquainted with the results of the work carried on by the Palestine Exploration Fund, by virtue of the permit granting the privilege of excavating for three years about the southern edge of Jerusalem.[13] A little more than a year after the expiration of this permit, another was given granting the privilege of exploring the district of fifteen to twenty miles southeast of Jerusalem within the next two years. The region includes the three hills—Tell-Zakariya, Tell-es-Safi, and Tell-ej-Judeiyideh. Though the second of these promised the best results, being for the last forty years identified with the ancient Gath, work was begun at the first hill, and was brought to a close on April 22, 1899. No writing of great importance was found, but it became clear that the site had known four mutually excluding occupations, the first in pre-Israelitish times, the second and third in the Jewish period, and the last by the Romans. But many specimens of pottery and implements were

[12] London: Parker & Co. 1899.

[13] *Cf.* Dr. Bliss' volume, Excavations at Jerusalem, 1894–97.

unearthed, which have a certain archæological value. On May 4, work was begun at the second hill, and it appears that this site was occupied from the eighteenth till the fourth century B. C., when it was deserted till the time of the crusades. Though the city disclosed by the excavations may be Gath, positive proofs of the identity have not yet been found. In the "Beilage" of the Munich "Allgemeine Zeitung," the Arabian traveller, Dr. Glaser, shows that recent finds of papyri in the ruins of a sanctuary erected by King Usertesen II, force us to place the beginning of the Egyptian "Middle Kingdom" between 1996 and 1993 B. C., and its close between 1783 and 1780 B. C.; while Egyptologists had placed the beginning of this period in 2130 (Meyer), or 2466 (Brugsch), or 2778 (Petrie), or again in 3315 (Unger); hence there is now a discrepancy of only about fifty years between the current Biblical chronology and that of the Egyptologists, while formerly there was a difference of centuries, and a reconciliation seemed impossible. If we add to these results the conclusion reached within the last few years on the basis of Babylonian and Egyptian excavations,[14] that the civilization of Egypt has been derived from the Babylonian, we see that the records of Genesis are tending to an absolute harmony with our present archæological finds. We need not, at this late date, remind the reader of the inscription found a few years ago, which induced scholars to substitute Amenhotep II, instead of Merenptah as the Pharaoh of the Exodus, thus simplifying considerably the harmony between profane and sacred history. It is well known, too, that the French excavator Loret found among other royal mummies the very body of Amenhotep II—*i. e.*, of the Pharaoh whose warriors perished in the waters of the Red Sea. In the next issue we shall have something to say about a newly-discovered old codex, belonging probably to the second century A. D., and containing the oldest liturgical and disciplinary ordinations of the Church.

[14] *Cf. Hilprecht:* Is the Babylonian or the Egyptian Civilization Earlier? *Sunday School Times*, April 23, 1898; *Hommel:* Der babylonische Ursprung der ägyptischen Cultur, München, 1898.

ECCLESIASTICAL CHRONOLOGY—June 15–December 15, 1899.

JUNE.

16. Death of His Eminence Cardinal Sourrieu, Archbishop of Rouen; born February 27, 1825; created Cardinal May 2, 1897.

17. His Eminence Cardinal Logue and the Irish Bishops pass resolution protesting "against the continued refusal of the Government to do justice to the Catholics of Ireland in the matter of University education."

19. Private Consistory at the Vatican: Office of Camerlengo of the Sacred College transferred from Cardinal Agliardi to Cardinal Ferrata; appointment of a Patriarch of Alexandria for the Copts; proclaimed Cardinal Priests—Monsignori Casali del Drago, Cassetta, Portanova, Francica, Ciasca, O.S.A., Mathieu, Respighi, Richelmy, and Missia; Cardinal Deacons—Monsignor Trombetta, and P. Vives y Tuto, O.S.F.C.; announcement of two Cardinals *in petto.*

21. Honorary degree of D.C.L. of Oxford University conferred on Father Ehrle, S.J., Librarian of the Vatican.

22. Public Consistory at the Vatican, announcing the following changes by Brief—Mgr. Bourgade translated from the See of Tucson to the Archbishopric of Santa Fé; Mgr. O'Connor, from the See of London to the Archbishopric of Toronto; Mgr. Christie, from Vancouver to the Archbishopric of Oregon; Mgr. Barnada y Aquilar to be Archbishop of Santiago, Cuba; Mgr. Higgins, from the titular See of Antifello to the Bishopric of Rockhampton; Mgr. Gaffney to be Bishop of Meath; Mgr. Chisholm to be Bishop of Aberdeen; Mgr. Blenk to be Bishop of Porto Rico; Mgr. Shanahan to be Bishop of Harrisburg; Mgr. Clouthier to be Bishop of Three Rivers; Mgr. Bellord to be titular Bishop of Milevis; Mgr. Brindle to be titular Bishop of Hermopolis Major; Mgr. McGavick to be titular Bishop of Marcopolis.

23. His Eminence Cardinal Louis Macchi, Secretary of Briefs, imposes Sacred Pallium on the Archbishops of Santa Fé, Toronto, Oregon, and of St. James of Cuba.

25. Death of His Eminence Cardinal Schönborn, Archbishop of Prague; born January 24, 1844; created Cardinal May 24, 1889.

The Right Rev. Matthew Gaffney, D.D., Bishop of Meath, consecrated at Mullingar.

29. Papal Bull erecting the English Benedictine Monasteries at Downside, Ampleforth, and Douai into Abbeys.

30. Monsignor Louis Veccia appointed Secretary of the Congregation de Propaganda Fide.

The Rev. Peter Masson (Archdiocese of Philadelphia) appointed by Propaganda to succeed the Very Rev. William Stang, D.D., as vice-rector of the American College, Louvain.

JULY.

2. The Most Rev. Francis de Paula Barnada, D.D., Archbishop of Santiago, Cuba, and the Right Rev. J. H. Blenk, D.D., Bishop of Porto Rico, consecrated in the Cathedral, New Orleans.

Promulgation of the Decree *de tuto* in the Canonization process of the Blessed Jean Baptiste de la Salle, Founder of the Brothers of the Christian Schools.

9. Solemn closing of the Council of the Bishops of Latin America.

10. The Prelates of the Latin American Council received in papal audience.

10 to August 25. Catholic Summer School of America in eighth session, at Cliff Haven, N. Y.

11. Death of His Eminence Cardinal Mertel, Vice-Chancellor of the Church and Summarist of Apostolic Letters; born February 9, 1806; created Cardinal March 15, 1858.

Sacred Congregation of Rites examines questions: (1) Proposed extension to the Universal Church of Office and Mass of St. Bede, with the title of "Doctor"; (2) Revision of the writings of the Servant of God, Jean Jacques Olier, Founder of the Society of St. Sulpice.

12 to August 3. Columbian Catholic Summer School, in fifth session, at Madison, Wis.

15. Fifteen Dominicans embark at Barcelona for the Philippine Islands to reopen University under the auspices of the American Government.

17. Mr. Timothy Riordan bequeaths to the Catholic Uni-

versity of America the sum of $5,000 to found a theological scholarship for the Archdiocese of Baltimore, and names the University as residuary legatee.

18. The Right Rev. James Edward Quigley, D.D., Bishop of Buffalo, received in papal audience.

25. Consecration of the Right Rev. Francis Xavier Clouthier, D.D., Bishop of Three Rivers, Canada.

The Right Rev. Charles Gordon, D.D., titular Bishop of Tiatira, Vicar Apostolic of Jamaica, received in papal audience.

29. Death of the Right Rev. Thomas A. Becker, D.D., Bishop of Savannah.

AUGUST.

3. Appointment of Monsignor Diomede Falconio, Apostolic Delegate to Canada.

6. Consecration of the Right Rev. F. P. McEvay, D.D., Bishop of London, Canada.

6–8. Annual and Jubilee Conference of the Catholic Young Men's Societies of Great Britain, at Liverpool.

10. Death of His Eminence Cardinal Verga, Bishop of Albano, Grand Penitentiary; born April 29, 1832; created Cardinal November 10, 1884.

8–11. Twelfth International Eucharistic Congress in session at Lourdes, under the presidency of His Eminence Cardinal Langenieux, as Papal Legate.

20. Establishment of a permanent Apostolic Delegation in Canada. Monsignor Diomede Falconio, Archbishop of Acerenza and Matera, Italy, first titular appointed.

21. Golden Jubilee of the foundation of the Order of Christian Charity (German), and Silver Jubilee of its establishment in the United States.

Russia announces its adoption of the Gregorian Calendar to go into effect January 1, 1901.

24. The Right Rev. Frederick Eis, D.D., Bishop of Marquette, Mich., consecrated at Marquette.

Ground broken for Catholic Chapel on the Military Reservation, at West Point, N. Y.

28–30. Annual Conference of the Catholic Truth Society, at Stockport, England.

Work begun on the new Marist College, at the Catholic University of America, Washington, D. C.

SEPTEMBER.

2. Monsignor Falconio, Apostolic Delegate to Canada, received in papal audience.

10. Augustinian Convent, Academy and Church of Our Lady of Good Counsel, Staten Island, N. Y., solemnly dedicated by Monsignor Martinelli, Apostolic Delegate.

14. The Most Rev. Patrick John Ryan, D.D., Archbishop of Philadelphia, opens the National Export Exposition, Philadelphia, Pa., with benediction.

15. Monsignor Ascenso Dandini appointed Secretary of the S. Congregation of Studies.

17. Mount St. Sepulchre, College and Commissariat of the Holy Land, in charge of the Franciscan Fathers, connected with the Catholic University of America, Washington, D. C., solemnly dedicated by His Eminence Cardinal Gibbons.

19–21. Silver Jubilee Convention of the Catholic Young Men's National Union, at Newark, N. J.

Archbishop Chapelle appointed Apostolic Delegate to the Philippine Islands.

25. Annual Protest of the Holy Name Societies of Brooklyn, N. Y., against blasphemy, 15,000 members attending.

OCTOBER.

6. The Right Rev. Peter Joseph Geay, D.D., Bishop of Laval, received in papal audience.

11. Monsignor Michael Kelly, Rector of the Irish College, Rome, received in papal audience.

7. The Most Rev. Peter Bourgade, D.D., Archbishop of Santa Fé, invested with the pallium.

7. Official Reception in Montreal of the Apostolic Delegate, Monsignor Falconio.

10. Unveiling of a bronze statue of the Rev. Demetrius Augustine Gallitzin, Prince-Priest, at Loretto, Pa., on the occasion of the centenary celebration of the town.

11. Meeting of Board of Trustees, Catholic University. The Right Rev. Rector, Monsignor Conaty, reports the aggregate sum of $162,000 as having been pledged to the University. Promises of chair endowments from Knights of Columbus and Catholic Knights of America, $50,000 each, reported to the Board.

12. Annual meeting of the Archbishops of the United States at the Catholic University of America, Washington, D. C.

The Catholic Truth Society of Ireland organized.

13. Formal Dedication of Holy Cross College, C.S.C., Catholic University of America.

17–19. Third Convention of the Priests' Eucharistic League, at Philadelphia, Pa.

21. Monsignor Merry del Val appointed President of the Pontifical Academy of Noble Ecclesiastics.

23. English pilgrims received in papal audience.

College of St. Francis Xavier, New York, places at the disposal of each Catholic pastor of that city one free scholarship, subject to certain requirements.

27. The Right Rev. Francis Silas Chatard, D.D., Bishop of Indianapolis, received in papal audience.

The sum of $10,000 received by the Catholic University of America, for the endowment of the study of Gaelic, from the estate of Miss Moran, Baltimore.

NOVEMBER.

1. Death of the Right Rev. John Butt, D.D., titular Bishop of Sebastopol, and formerly Bishop of Southwark, England.

2. Death of the Right Rev. Monsignor Joseph Jessing, Columbus, Ohio, founder of "Josephinum" Pontifical College.

5. Death of the Right Rev. Louis de Goesbriand, D.D., Bishop of Burlington.

The Right Rev. Frederick C. Hopkins, S.J., consecrated

Vicar Apostolic of Honduras, in the Church of St. Francis Xavier, St. Louis, Mo.

8. Death of the Right Rev. Monsignor Nicholas Cantwell, V.G., Philadelphia, Pa.

9. The Rev. Patrick Cannon, Lockport, N. Y., receives the title of Domestic Prelate.

23. Corner-stone of the Catholic Chapel on the Military Reservation at West Point, N. Y., laid by the Rev. C. G. O'Keefe.

His Eminence Cardinal Serafino Vannutelli appointed Grand Penitentiary; his Eminence Cardinal Gotti, Prefect of the S. Congregation of Bishops and Regulars; and his Eminence Cardinal Ferrata, Prefect of the S. Congregation of Indulgences and Relics.

28. S. Congregation of Rites adjudges the introduction of the cause of beatification of Antonio Maria Claret, at one time archbishop of Santiago, Cuba; also of Cesare Sportelli, priest of the Congregation of the M. H. Redeemer.

The same Congregation concedes a proper mass and office of the *Madonna della Guardia* for Liguria; also of Bl. Marco Criado, martyr and priest of the Order of the M. H. Trinity.

DECEMBER.

4. The United States Supreme Court sustains the right of the Government to make appropriations in behalf of institutions under denominational control.

7. Meeting of prominent Catholics to discuss the organization of a Catholic Summer School in Maryland.

8. Corner-stone of Trinity College for the Higher Education of Women, laid at Washington, D. C., by the Very Rev. P. J. Garrigan, D.D., Vice-Rector of the Catholic University of America.

12. The Most Rev. P. W. Riordan, D.D., Archbishop of San Francisco, Cal., and the Right Rev. W. M. Wigger, D.D., Bishop of Newark, N. J., received in papal audience.

Analecta.

EX ACTIS LEONIS

Constitutio de Iubilaei Indulgentiis.

I.

Suspensio Indulgentiarum et Facultatum vertente Anno Universalis Iubilaei Millesimo Noningentesimo.

LEO EPISCOPUS

SERVUS SERVORUM DEI

Ad perpetuam rei memoriam.

Quod Pontificum maximorum sanxit auctoritas, ut Anni sacri solemnia Romae potissimum agerentur, id quidem cum provisa divinitus dignitate et grandioribus muneribus almae Urbis est admodum congruens. Haec enim omnium, quotquot ubique sunt, christianorum patria communis: haec sedes sacrae potestatis princeps, eademque traditae a Deo doctrinae custos sempiterna: hinc ut ab unico augustissimoque capite in omnes christianae reipublicae venas perenni communicatione vita pro-

pagatur. Nihil ergo tam consentaneum, quam catholicos homines vocatu Sedis Apostolicae huc certa per intervalla temporum convenire, ut scilicet una sim et remedia expiandis animis in Urbe reperiant et romanam auctoritatem praesentes agnoscant. Quod cum tam salutare ac frugiferum appareat, sane cupimus ut urbs Roma toto anno proximo maiore qua fieri potest frequentia mortalium celebretur: ob eamque rem peregrinationis romanae cupidis velut stimulos addituri, admissorum expiandorum privilegia, quae liberalitate indulgentiaque Ecclesiae passim concessa sunt, intermitti volumus: videlicet, quod plures decessores Nostri in caussis similibus consuevere, Indulgentias usitatas apostolica auctoritate ad totum Annum sacrum suspendimus: verumtamen prudenti quadam temperatione modoque adhibito, ut infra scriptum est.

Integras atque immutatas permanere volumus et decernimus.

I. Indulgentias *in articulo mortis* concessas:

II. Eam, qua fruuntur ex auctoritate Benedicti XIII decessoris Nostri, quotquot ad sacri aeris pulsum de genu vel stantes *Salutationem angelicam*, aliamve pro temporis ratione precationem recitaverint:

III. Indulgentiam decem annorum totidemque quadragenarum Pii IX auctoritate an. MDCCCLXXVI iis tributam qui pie templa visitent in quibus Sacramentum augustum quadraginta horarum spatio adorandum proponitur:

IV. Illas item Innocentii XI et Innocentii XII decessorum Nostrorum decreto iis constitutas, qui Sacramentum augustum, cum ad aegrotos defertur, comitentur, vel cereum aut facem per alios deferendam ea occasione mittant:

V. Indulgentiam alias concessam adeuntibus pietatis causâ templum sanctae Mariae Angelorum Ordinis Fratrum Minorum extra Assisii moenia a vesperis Calendarum Augusti ad solis occasum diei insequentis:

VI. Indulgentias, quas S. R. E. Cardinales Legati a latere, apostolicae Sedis Nuntii, item Episcopi in usu Pontificalium aut impertienda benedictione aliave forma consueta largiri solent:

VII. Indulgentias Altarium Privilegiatorum pro fidelibus

defunctis, aliasque eodem modo pro solis defunctis concessas: item quaecumque vivis quidem concessae sint, sed hac dumtaxat causa ut defunctis per modum suffragii directe applicari valeant. Quas omnes et singulas volumus non prodesse vivis, prodesse defunctis.

De facultatibus vero haec constituimus et sancimus, quae sequuntur.

I. Rata firmaque sit facultas Episcopis aliisque locorum Ordinariis impertiendi indulgentias *in articulo mortis* eamdemque communicandi secundum Litteras a Benedicto XIV decessore Nostro datas Nonis Aprilis An. MDCCXLVII:

II. Item ratae firmaeque sint facultates Tribunalis Officii Inquisitionis adversus haereticam pravitatem, eiusque Officialium: Missionariorum quoque et Ministrorum qui vel ab eodem Tribunali, vel a Congregatione S. R. E. Cardinalium negotiis propagandae Fidei praeposita, vel alias ab apostolica Sede ad id deputati fuerint: nominatim facultas absolvendi ab haeresi eos, qui, eiurato errore, ad fidem redierint:

III. Ratae firmaeque sint facultates, quas Officium Poenitentiariae Nostrae apostolicae Missionariis, in locis Missionum earumque occasione exercendas, concesserit:

IV. Item facultates Episcoporum aliorumque sacrorum Antistitum circa dispensationes et absolutiones suorum subditorum in casibus occultis etiam Sedi apostolicae reservatis, quemadmodum ipsis a sacra Tridentina Synodo, seu alias, etiam in publicis casibus, a iure communi ecclesiastico et ab apostolica Sede pro certis personis et casibus permissae dignoscuntur. Idem statuimus de facultatibus Antistitum Ordinum religiosorum, quaecumque ipsis in Regulares sibi subiectos ab apostolica Sede tributae sint.

Iis exceptis, de quibus supra memoravimus, ceteras omnes et singulas Indulgentias tam plenarias, etiam ad instar Iubilaei concessas, quam non plenarias, suspendimus ac nullas iubemus esse. Similique ratione facultates et indulta absolvendi etiam a casibus Nobis et apostolicae Sedi reservatis, relaxandi censuras, commutandi vota, dispensandi etiam super irregularitatibus et impedimentis cuilibet quoquo modo concessa, suspendimus ac nulli suffragari volumus ac decernimus. Quocirca praesentium

auctoritate Litterarum praecipimus ac mandamus, ut, praeter Indulgentias Iubilaei, easque, quas supra nominatim excepimus, nullae praeterea aliae uspiam, sub poena excommunicationis eo ipso incurrendae aliisque poenis arbitrio Ordinariorum infligendis, publicentur, indicantur, vel in usum demandentur.

Quaecumque autem his Litteris decreta continentur, omnia ea stabilia, rata, valida esse volumus et iubemus, contrariis non obstantibus quibuscumque.

Earum vero exemplis aut transumptis, etiam impressis, Notarii publici manu et sigillo personae in ecclesiastica dignitate constitutae munitis, eamdem volumus haberi fidem, quae haberetur praesentibus si essent exhibitae vel ostensae.

Nulli ergo hominum liceat hanc paginam Nostrae suspensionis, decreti, declarationis, voluntatis infringere, vel ei ausu temerario contra ire: si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo nono Pridie Cal. Octobris, Pontificatus Nostri anno vicesimo secundo.

C. *Card.* ALOISI MASELLA *Pro-Dat.*

A. *Card.* MACCHI.

VISA

De Curia I. De Aquila e Vicecomitibus.

Loco ✝ Plumbi.

Reg. in Secret. Brevium. I. CUGNONIUS.

II.

SANCTISSIMI DOMINI NOSTRI.

LEONIS

DIVINA PROVIDENTIA

PAPAE XIII.

Constitutio qua Indulgentiae Iubilaei Anni MDCCCC conceduntur monialibus, oblatis, tertiariis aliisque sive puellis sive mulieribus in monasteriis piisve communitatibus degentibus, eremitis, infirmis, carcere aut captivitate detentis, cum opportunis facultatibus circa absolutiones et votorum commutationes.

LEO EPISCOPUS

SERVUS SERVORUM DEI.

Ad futuram rei memoriam.

Aeterni Pastoris infinitam caritatem animo reputantes, qui *proprias oves vocat nominatim,*[1] *ut vitam habeant et abundantius habeant,*[2] quique ipsarum adventum ad sui gremium non modo expectat, sed ipse saepe praevertit, consilium agitavimus de Apostolicae liberalitatis thesauro recludendo in proximum annum Iubilaei iis etiam, quibus sua conditio non sinit ut praescriptam peregrinationem ad almam hanc Urbem et ad beatorum Apostolorum limina suscipiant. Placuit igitur fructu vacuam non redire multorum fidem ac pietatem, qui huiusmodi iter summo cum studio essent aggressuri, nisi eos aut septa monasterii, aut ineluctabilis captivitas, aut corporis infirmitas impediret. Quae quidem relaxatio atque benignitas non istorum tantum necessitati aut utilitati prospiciet, sed in communem omnium salutem redundabit. Coniunctis enim tot hominum precibus et lacrimis, quos vel vitae innocentia et religionis ardor, vel poenitentia, vel calamitas segregavit a ceteris, divinae misericordiae placandae spem licebit multo validiorem fovere. Quamobrem vi praesentium litterarum opportunas rationes

[1] Io. x, 3.
[2] Ibid., 10.

describere decrevimus, quibus quum viri tum mulieres in eremis, monasteriis et religiosis domibus assidue vitam degentes, vel custodiis et carceribus detenti, vel morbis aut infirmitatibus impediti quominus veneranda Apostolorum sepulcra et Patriarchales Urbis Basilicas adeant, permissarum absolutionum concessique plenarii Iubilaei fieri participes valeant.

Qui autem sub hac providentia comprehenduntur, hi sunt:

I. Moniales omnes, quotquot solemnia vota religionis ediderunt et in monasteriis degunt sub claustri perpetui disciplina; item quae tyrocinium exercent, quaeve in monasteriis, aut educationis aut alia de causa legitima, commorantur. Pariter Monasteriorum huiusmodi Moniales, quae stipis colligendae gratia septa religiosa egrediuntur:

II. Oblatae, vitae societate coniunctae, quarum Instituta fuerint ab Apostolica Sede vel ratione stabili, vel ad experimentum probata, una cum suis novitiis atque educandis puellis aliisque communi cum ipsis contubernio utentibus, quamquam severiori claustri lege non adstringantur:

III. Tertiariae sub uno eodemque tecto communiter viventes cum suis pariter novitiis atque educandis puellis, aliisque cum ipsis una degentibus, etsi severiore claustri lege minime teneantur, earumque Institutum nec unquam ad hunc diem ab Apostolica Sede approbatum fuerit, nec ut approbatum in posterum haberi debeat vi praesentis concessionis:

IV. Puellae ac mulieres in gynaeceis seu Conservatoriis degentes, quamvis nec Moniales, nec Oblatae, nec Tertiariae, nullisque claustri legibus obnoxiae sint. Has omnes, quas diximus, tam in Urbe quam extra, ubique locorum et gentium degentes, praesentis concessionis gratia et privilegio frui posse decernimus ac declaramus.

V. Idem concedimus Anachoretis atque Eremitis, non quidem eis qui nullis clausurae legibus adstricti vel in collegio et societate, vel solitarii sub Ordinariorum regimine certisque legibus aut regulis obtemperantes vivunt: sed eis qui in continua licet non omnimode perpetua clausura et solitudine deditam contemplationi vitam agunt, etiamsi monasticum aut regularem Ordinem profiteantur, ut Cistercienses aliquot, Chartusienses, Monachi et Eremitae sancti Romualdi solent.

VI. Ad utriusque sexus Christifideles eamdem concessionis gratiam extendimus, qui captivi in hostium potestate versantur, ad eosque ubique locorum, qui ex civilibus aut criminalibus causis in carcere detinentur; item qui exilii poenam aut deportationis luunt; qui in triremibus aut alibi ad opus damnati reperiuntur; denique ad religiosos viros qui suis in coenobiis sub custodia retinentur vel qui ex rectorum praecepto certam habent sedem, quasi exilii aut deportationis loco assignatam.

VII. Eamdem concessionem communem esse pariter volumus utriusque sexus infirmis cuiusvis ordinis et conditionis, vel qui iam extra Urbem in morbum aliquem inciderint, cuius causa, intra Iubilaei annum, Urbem adire, medici iudicio, non possint, vel qui, licet convaluerint, non sine tamen gravi incommodo romanum iter aggredi possint, vel qui omnino dare se in iter imbecilla ex habitu valetudine prohibeantur. Horum denique numero senes haberi volumus, qui septuagesimum aetatis suae annum excesserint.

Itaque istos omnes et singulos monemus, hortamur et obsecramus in Domino, ut peccata sua *in amaritudine animae* recolentes eademque intimo animi sensu detestantes, saluberrimo Poenitentiae sacramento et congruis satisfactionibus suam quisque conscientiam expiare curent; tum ad caeleste Convivium ea, qua par est, fide, reverentia, caritate, accedant, Deumque optimum maximum, per Unigenitum Filium eius ac per merita augustissimae Virginis Mariae et beatorum Apostolorum Petri et Pauli omniumque Sanctorum, iuxta Nostram Ecclesiaeque mentem enixis precibus orent pro sanctae Ecclesiae prosperitate atque incremento, pro extirpandis erroribus, pro catholicorum principum concordia, totiusque christiani populi tranquillitate et salute; in eumque finem visitationi quatuor Urbis Basilicarum, alia religionis, pietatis, caritatis opera devote sufficiant, quum voluntaria, tum praesertim a delectis sacri ordinis viris auctoritate Nostra iniungenda, prout infra edicitur.

Scilicet volumus ac iubemus ut venerabiles fratres Episcopi aliique locorum Ordinarii Monialibus, Oblatis, Tertiariis, aliisque superius memoratis sive puellis, sive mulieribus, Anachoretis, Eremitis, in carcere detentis, aegrotantibus et septuagenario maioribus, statuant ac praescribant sive per se,

sive per prudentes Confessarios, congrua religionis ac pietatis opera iuxta singulorum statum, conditionem et valetudinem ac loci et temporis rationes: quorum perfunctionem operum pro visitatione quatuor Urbis Basilicarum valere volumus ac decernimus. Eamdem commutandorum operum facultatem concedimus Praelatis Regularibus videlicet utendam erga Instituta et personas singulas quae in ipsorum iurisdictione sint.—Eodem genere personis quae in Urbe degant, designari opera sufficienda volumus per dilectum Filium Nostrum S. R. E. Cardinalem Vicarium eiusque vices gerentem, sive per se ipsos sive per prudentes Confessarios.

Itaque Omnipotentis Dei misericordia et Beatorum Apostolorum Petri et Pauli auctoritate confisi, iis omnibus et singulis, quos supra memoravimus, vere poenitentibus et intra praesentem Iubilaei annum rite confessis ac sacra Communione refectis, Deumque, ut supra dictum est, orantibus, omnia denique implentibus alia iniungenda opera in locum visitationum, ac, vel inchoatis tantum iisdem operibus, si morbus periculosus oppresserit, plenissimam omnium peccatorum indulgentiam, veniam et remissionem, etiam duplici vice intra anni sancti decursum si iniuncta opera iteraverint, haud secus ac si praescripta communiter ceteris omnibus expleverint, de Apostolicae liberalitatis amplitudine largimur atque concedimus.

Monialibus earumque novitiis licere volumus, at prima dumtaxat vice, sumere sibi ex alterutro Cleri ordine Confessarios, qui tamen sint ad audiendas Monialium confessiones rite approbati. Anachoretis atque Eremitis supra dictis, itemque Oblatis, Tertiariis, puellis ac mulieribus in monasteriis piisque domibus vitam communem agentibus, quibus forte ordinario tempore eligendi sibi Confessarii libera facultas non sit, similiterque Christifidelibus captivitate, carcere aut custodia, infirmitate aut senectute impeditis, fas esse iubemus eligere sibi prima vice dumtaxat Confessarios quoscumque, dummodo ad confessiones personarum saecularium probati rite sint. Idem eisdem conditionibus liceat viris religiosis ex quolibet Ordine aut Congregatione vel Instituto.—Confessariis sic electis concedimus et tribuimus ut personas supra dictas, auditis earum confessionibus, absolvere possint a quibusvis peccatis, etiam apostolicae Sedi speciali forma reservatis, excepto casu haeresis

formalis et externae, imposita poenitentia salutari aliisque iuxta canonicas sanctiones rectaeque disciplinae regulas iniungendis. Praeterea confessariis, quos moniales sibi elegerint, facultatem facimus dispensandi super vota quaelibet ab ipsis post solemnem professionem facta, quae regulari observantiae minime adversentur. Simili modo Confessarios supra memoratos etiam dispensando commutare posse volumus omnia vota, quibus Oblatae Novitiae, Tertiariae, puellae et mulieres in communibus domibus agentes sese obstrinxerint, exceptis iis, quae Nobis et apostolicae Sedi reservata sint: factaque commutatione, a votorum etiam iuratorum observantia absolvere.

Hortamur autem Venerabiles Fratres Episcopos aliosque locorum Ordinarios, ut, Apostolicae Nostrae benignitatis exemplo, eligendis ad praesentium effectum Confessariis impertiri ne recusent facultatem absolvendi a casibus qui ipsis Ordinariis reservati sint.

Volumus denique ut praesentium transumptis sive exemplis, etiam impressis, manu alicuius notarii publici et sigillo viri in sacri ordinis dignitate constituti munitis, eadem ab omnibus adiungatur fides, quae ipsis praesentibus adhiberetur, si exhibitae forent vel ostensae. Ceterum harum decreta et iussa Litterarum rata, valida, firma in omnes partes esse et fore decernimus, contrariis non obstantibus quibuscumque.

Nulli ergo omnino hominum liceat paginam hanc Nostrae declarationis, hortationis, concessionis, derogationis, decreti et voluntatis infringere vel ei ausu temerario contraire; si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Petri et Pauli Apostolorum eius se noverit incursurum.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo nono Calend. Novembris, Pontificatus Nostri anno vicesimo secundo.

C. *Card.* ALOISI MASELLA *Pro-Dat.*
A. *Card.* MACCHI.

VISA
De Curia I. De Aquila e Vicecomitibus.
Loco ✝ Plumbi
Reg. in Secret. Brevium.

I. CUGNONIUS.

III.

(*Ex Apost. Delegatione Stat. Foed. Amer. Sept.*)

Decretum Urbis et Orbis.

Concessio Missae Nocturnae coram SSo. Sacramento die 31 m. Decembris tum labentis tum adventuri anni.

Anni sacri a Beatissimo Patre et Domino Nostro LEONE XIII feliciter indicti, proxime celebraturos initia, summopere decet nocte surgentes adire saeculi Auctorem, ad eius aras provolvi, acceptissimam offerri Hostiam, divinum scilicet Agnum, sacro convivio interesse, ut opportuno maxime tempore liceat auxilium, gratiam, misericordiam invenire: *Nunc enim propior est salus. Ecce nunc tempus acceptabile: ecce nunc dies salutis.* Quod si regnum caelorum, id est praesentis temporis Ecclesia, simile esse perhibetur decem virginibus sponso de nocte occurrentibus, hac potissimum solemni faustitate licet unicuique mentem accuratius in sacra illa verba intendere: *aptate vestras lampades: ecce sponsus venit exite obviam ei.*

Cum insuper media nocte postremae diei mensis Decembris futuri anni praesens absolvatur saeculum novumque habeat initium; valde congruum est, ut pio quodam ac solemni ritu Deo gratiae agantur pro acceptis huius decursi saeculi beneficiis, et potiora impetrentur, urgente praesertim necessitate temporum, ad novum saeculum auspicato ineundum.

Itaque ut imminens annus MCM ab implorata Dei ope Eiusque Unigeniti Filii Servatoris nostri sumat auspicia idemque prospero cursu finiatur, longe felicius, uti sperare fas est, allaturus aevum; Ssmus Dominus Noster LEO PAPA XIII benigne concedit ut die 31 mensis Decembris, tum labentis, tum adventuri anni, media nocte in templis ac sacellis ubi Ssma Eucharistia rite adservatur, iuxta prudens arbitrium Ordinarii, sui cuiusque loci, exponi possit adorandum idem Augustissimum Sacramentum: facta potestate legendi vel canendi eadem hora coram Illo unicam missam de festo in Circumcisione Domini et Octava Nativitatis: fidelibus autem

sive infra sive extra Sacrificii actionem, de speciali gratia, sacram synaxim recipiendi: servatis ceterum servandis.

Contrariis non obstantibus quibuscunque. Die 13 Novembris, anno 1899.

C. E. P. *Card.* MAZZELLA, *S. R. C. Praef.*
L. ✝ S. D. PANICI, *S. R. C. Secret.*

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

AD ORDINARIOS HIBERNIAE.

I.

CIRCA COMMUNICATIONEM FACULTATUM FORMULAE VI.

Romae die 7 Decembr. 1898.

Eme et Rme Domine mi Obsme:

In supplici libello huc misso, nomine Episcoporum Hiberniae, exponitur plura exoriri incommoda quoad usum facultatum formulae VI, ex restrictione art. 24, quo iisdem Episcopis potestas fit "communicandi praedictas facultates duobus sacerdotibus tantum in qualibet civitate et oppido insigni;" in quibusdam enim Hiberniae dioecesibus rarissimae sunt civitates et oppida insignia. Eiusmodi autem incommoda praesertim oriri, dicitur, tum quoad absolutionem censurarum et casuum Summo Pontifici reservatorum, tum etiam quoad dispensationem in quibusdam impedimentis matrimonialibus.

Iamvero pluries id idem expositum fuit huic S. Congregationi ab Episcopis Hiberniae, pluraque ad id responsa dedit S. Congregatio, uti etiam legitur in Collectanea S. Congregationis, pag. 64, 65, sub nn. 153 et 155. Iam inde ab anno 1832, Archiepiscopo Armacano S. Congregatio declarabat: "In facultatum (Form. VI) concessione non agi de oppidorum splendore ac dignitate, sed de populi Catholici bono atque utilitate. Ubi igitur talis ac tanta sit populi Catholici copia commorantis in ruralibus districtibus de quibus a Te loquitur, poterunt sacerdotibus ibi degentibus facultates subdelegari, licet iis districtibus non conveniat titulus insignium oppidorum." Idem dicendum de parochiis.

Anno autem 1834 eidem Archiepiscopo Armacano petenti etiam nomine aliorum Episcoporum provinciae suae potestatem communicandi facultatem absolvendi in casibus (reservatis) presbyteris magis idoneis, prouti melius in Domino expedire iudicaverint, ex audientia SS. habita die 11 Mai eiusdem anni, rescriptum fuit: Pro gratia.

Demum anno 1861 Archiepiscopo Dublinensi qui, exponens frustraneum accidere in aliquibus dioecesibus facultatem communicandi cum restrictione "duobus sacerdotibus tantum in qualibet civitate et oppido insigni," ob easdem modo allatas rationes, expostulavit modificari citata verba formulae VI. Relatis precibus SSmo, Sanctitas Sua rescribendum mandavit concedi Archiepiscopo Oratori potestatem communicandi ad normam concessionis factae Archiepiscopo Armacano anno 1834; quoad modificationem formulae, non expedire. Eadem autem concessio etiam aliis Hiberniae Episcopis illam petentibus facta est.

Memoratis his declarationibus S. Haec Congregatio pro rerum adiunctis satis alias providit. Nunc vero nihil immutando quoad dispensationes matrimoniales, ut eadem detur tutior agendi norma omnibus Hiberniae Episcopis quoad facultatem absolvendi in casibus Summo Pontifici reservatis, Sacra haec Congregatio censuit iisdem potestatem tribuere communicandi presbyteris sibi subditis, prouti in Domino expedire iudicaverint, facultates quae in duobus hic adiunctis Rescriptis continentur.

Interim omni cum obsequio tuas manus humillime deosculor.

Eminentiae Tuae,

M. *Card.* LEDOCHOWSKI, *Praef.*
A. *Archiep.* LARISSEN., *Secret.*

II.

ORDINARII HIBERNIAE, COMMUNICARE POSSINT FACULTATES SIBI CONCESSAS IN N. 11 FORMULAE VI.

Beatissime Pater:

Archiepiscopi et Episcopi Hiberniae ad pedes Sanctitatis Vestrae provoluti humiliter postulant, ut facultatem ipsis con-

cessam in N. 11 formulae VI: "Absolvendi ab omnibus censuris etiam speciali modo in Constitutione *Apostolicae Sedis* Romano Pontifici reservatis, excepta absolutione complicis in peccato turpi" communicare valeant presbyteris sibi subditis, magis idoneis, prouti in Domino expedire iudicaverint.

Ex Audientia SSmi habita die 6 Decembris 1898.

SS. D. N. Leo Div. Prov. PP. XIII, referente me infrascripto S. Congnis de Propaganda Fide Secretario, benigne adnuere dignatus est, pro gratia iuxta preces, ad quinquennium, contrariis quibuscumque non obstantibus.

Datum Romae ex Aedibus S. Congnis de Propaganda Fide, die et anno ut supra.

A. *Archiep.* LARISSEN., *Secret.*

III.

INDULTUM PRO DISPENSATIONE AD QUINQUENNIUM, SUPER INTERSTITIIS ET SUPER DEFECTU UNIUS ANNI AETATIS.

Beatissime Pater:

Michael Cardinalis Logue, Archiepiscopus Armacanus, totius Hiberniae Primas, ad pedes Sanctitatis Tuae provolutus, humiliter petit renovationem facultatis quam alias obtinuit die 29 Aprilis 1894, ad quinquennium pro omnibus Hiberniae Episcopis dispensandi cum propriis subditis in Collegio Maynutiano et in Collegio S. Patritii apud Lutetiam Parisiorum ad sacros ordines promovendis, super interstitiis et super defectu unius anni aetatis ad presbyteratum requisitae.

Ex Audientia SSmi, habita die 22 Novembris 1898.

SS. Dominus Noster Leo, Divina Providentia PP. XIII, referente me infrascripto S. Congregationis de Propaganda Fide Secretario, benigne annuere dignatus est pro gratia renovationis, iuxta preces, in forma et terminis praecedentis concessionis, ad aliud quinquennium.

Datum Romae ex Aed. S. Congregationis de Propaganda Fide die et anno praedictis.

A. *Archiep.* LARISSEN., *Secret.*

IV.

PROROGATUR AD ALIUD QUINQUENNIUM INDULTUM SUPER LEGE IEIUNII ET ABSTINENTIAE PRO HIBERNIA.

Beatissime Pater:

Cardinalis Michael Logue, Archiepiscopus Armacanus et totius Hiberniae Primas, ad pedes Sanctitatis Tuae provolutus, humiliter petit ut attentis peculiaribus circumstantiis in quibus versantur fideles regionis Hibernicae, benigne prorogare dignetur Indultum super lege ieiunii et abstinentiae, etiam tempore quadragesimali, alias ipsi et singulis Hiberniae Episcopis pro sibi commissis fidelibus concessum sub die 28 Ianuarii 1894 ad quinquennium.

Ex Audientia SSmi die 22 Novembris 1898.

SSmus D. N. Leo Divina Providentia Papa XIII, referente me infrascripto Sacrae Congregationis de Propaganda Fide Secretario, Indultum de quo in precibus benigne prorogare dignatus est ad aliud quinquennium in iisdem forma et terminis. Quisque tamen Episcopus singulis vicibus nonnisi pro uno anno dispenset, facta quolibet anno expressa mentione facultatis obtentae a S. Sede, atque hortetur Christifideles, ut hanc apostolicam Indulgentiam compensare studeant aliis piis operibus et eleemosynis in pauperum levamen erogandis. Contrariis quibuscumque minime obstantibus.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide die et anno ut supra.

A. *Archiep.* LARISSEN., *Secret.*

E S. CONGREGATIONE RITUUM.

DECRETUM DE PROCESSU CANONIZATIONIS B. IOANNIS BAPTISTAE DE LA SALLE FUNDATORIS CONGR. FRATRUM SCHOLARUM CHRISTIANARUM.

SUPER DUBIO

An, stante approbatione duorum miraculorum, TUTO procedi possit ad solemnem eiusdem Beati Canonizationem?

Christi Ecclesia quasi consitus ager, industri ac vigili Domini sui manu, non unius generis enitet floribus. Eadem

reginae similis perhibetur quae *adstitit . . . in vestitu deaurato, circumdata varietate.* Quamvis enim duplicis amoris praecepto totius legis summa contineatur, pro varia tamen humanae vitae conditione atque opportunitate temporum caritatis ratio manifestatur multiplex. Itaque ut apta cuique aetati excitavit Deus prodigia eius virtutis, ita saeculo XVII exeunte, virum dedit, qui quod tunc erat desiderium, egenorum pueritiae sancte erudiendae prospiceret.

Insignis hic Institutor de Ecclesiae ac de civili societate optime meritus fuit Ioannes Baptista de La Salle.

In Parisiensi collegio S. Sulpitii confecto studiorum sacrorum curriculo, sacerdotio auctus est; quo in munere eius gravitas atque solertia ita eluxit, ut statim sacerdotum societati praeponeretur quibus erat constitutum cuiusdam vicinitatis fideles revocare ad bonam frugem.

Sed opus longe saluberrimum manebat Ioannem, pia adolescentium egenorum institutio; cui rei visus est divino quodam consilio sensim et quasi inscius accedere. Primum enim Rolandii opera, quo pietatis magistro utebatur, factum est ut Communitati praeficeretur Sororum a Puero Iesu puellis indigentibus probe instituendis; cuius instituti scholae brevi ita floruerunt ut omnibus desiderium iniecerint puerorum quoque doctrinae ac saluti simili modo prospiciendi. Res, exiguis profecta initiis, ludo primum instituto ad Curiam S. Mauritii, brevi, nec Rhemensis Dioecesis nec ipsius Galliae finibus contenta, longe lateque percrebuit, adeo ut anno MDCCXXV ab sancti viri obitu ferme sexto, florentissimum Institutum in piarum Congregationum numerum fuerit relatum per Bullam Benedicti Papae XIII "*In apostolicae dignitatis solio.*" In hoc autem ministerio mirum quantum viri caritas explicuit virtutis. Neque enim dubitavit, ut populi filios acquireret Christo, abdicare se honoribus, rei familiaris iacturam facere, despectui haberi, ultima quaeque pati ex multorum odio, maxime qui Iansenii faverent partibus, se sui nominis osoribus magnanimum exhibere. His quae ad publicum pertinebant institutoris munus, domesticas virtutes adiecit maximas. Nam exemplo singulari fuit dum vixit, mira animi demissione atque obedientia; flagrans in Eodem ardor pietatis; excellens castitas, praeclara

prudentia, abstinentia, austeritas admirabilis. Quibus virtutibus, rerum gestarum fama omnium in se animos atque ora convertit. Iis autem testificandis cum miracula accessissent, eaque fuissent rite probata SUMMUS PONTIFEX LEO XIII Coelitum Beatorum honores illi adseruit. Mox causa denuo agitata, et actione super binis miraculis instituta idem Sanctissimus Pontifex pridie calendas maias huius anni de utroque constare solemniter decrevit.

Unum reliquum erat iuxta sacra huius fori statuta, ut inquireretur utrum coelitum Sanctorum honores B. Ioanni Baptistae de La Salle TUTO decerni possint. Itaque in generalibus huius S. Congregationis Comitiis habitis coram Sanctissimo Domino Nostro tertio calendas iunias volventis anni, Rmus Cardinalis Lucidus Maria Parocchi Episcopus Portuensis et S. Rufinae huius causae Relator dubium ad discutiendum proposuit: "*An, stante duorum miraculorum approbatione,* TUTO *procedi possit ad solemnem B. Ioannis Baptistae de La Salle Canonizationem?*" Omnes qui interfuere tum Rmi Patres Cardinales, tum huius Sacrorum Rituum Congregationis Patres Consultores suffragia tulerunt. Sanctitas vero Sua supernae sapientiae lumen impensius imploratura sententiam Suam proferre distulit.

Hodierna vero die, Dominica V post Pentecosten, qua festum Visitationis B. Mariae Virginis percolitur, Eucharistico sacrificio religiosissime litato, in hac Vaticani Aula Pontificio solio assidens ad Se arcessiri iussit Rmos Cardinales Camillum Mazzella Episcopum Praenestinum SS. RR. Congregationi Praefectum, et Lucidum Mariam Parocchi vice sacra Antistitem Urbis, nec non Ioannem Baptistam Lugari S. Fidei Promotorem, meque infrascriptum Secretarium, iisque adstantibus solemniter pronunciavit: TUTO *procedi posse ad solemnem B. Ioannis Baptistae de La Salle Canonizationem.*"

Hoc insuper Decretum publici iuris fieri, et in acta Sacrorum Rituum Congregationis referri, litterasque Apostolicas sub plumbo de solemni Canonizationis ritu in Patriarchali Basilica Vaticana quandocumque celebrando expediri iussit sexto nonas quintiles anno MDCCCXCIX.

C. Ep. Praenestinus *Card.* MAZZELLA, *S. R. C. Praef.*

L. † S. DIOMEDES PANICI, *S. R. C. Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are:

I.—APOSTOLIC CONSTITUTION:

1. Suspension of Indulgences and Faculties for the Holy Year, 1900.
2. Constitution granting the Jubilee Indulgences for 1900.
3. Decree permitting Midnight-Mass on December 31, for the opening and closing of the Jubilee-year.

II.—S. CONGREGATION OF THE PROPAGANDA:

1. Institutes a common rule by which the Bishops of Ireland may communicate to any of their clergy certain faculties formerly granted to them, with the restriction "duobus sacerdotibus tantum in qualibet civitate et oppido insigni."
2. This rules applies expressly also to the faculty "absolvendi ab omnibus censuris etiam speciali modo in Constitutione *Apostolicae Sedis* Romano Pontifici reservatis, excepta absolutione complicis in peccato turpi."
3. Grants to Cardinal Logue, in behalf of all the Bishops of Ireland, a renewal of the faculty *ad quinquennium* to dispense with *interstitia* and *one year of the canonical age* required for ordination to the priesthood.
4. Renews *ad quinquennium* the Indult dispensing the faithful of Ireland from the canonical observance of the fast and abstinence throughout the year.

III.—S. CONGREGATION OF RITES.

1. Publishes the "Decretum de Tuto" for proceeding to the solemn canonization of the Blessed John Baptist de la Salle.

TO PREVENT PILFERING FROM THE POOR-BOX.

We have an iron poor-box in the vestibule of the church. One Sunday evening I was kneeling near the confessional to make my hour of Eucharistic adoration when several persons, who at intervals entered the church, irritated me somewhat by the noise they made in dropping alms into the iron box. It wasn't reasonable on my part to find fault with the mode of their charity, for they could not be expected to wrap up their coins in velvet; but it jarred on my feelings, and when I came into the rectory I argued with the pastor about getting another box with a soft lining and a slanting bottom, since it was impracticable to line the cast-iron box which we had. The old gentleman shook his head at first and joked about the nerves of the modern "kind," who could not stand the sound of pennies, but worshipped the jingle of dollars. But when, finally, I enforced my argument against the old box by saying that it was a positive temptation to the youngsters, who occasionally played on the steps of the church on Sundays, to hear the click of pennies dropped into the box. Then my venerable "parochus" became thoughtful and recalled how once the sexton's boy had been caught with a little stick, having some glue at the end, angling the pennies out of the box. Sill he said nothing; and I dropped the matter, until a week or two later, on passing through the vestibule of the church, I saw a woman putting her mite into the box, but there was no click. I dropped several pennies into the box afterwards, to see whether the old dame had merely feigned an offering; but there was no response from the pennies. Then I dropped a five-cent piece through the slit; but only the merest dull thud answered. There was no mistake; the box had been lined. Of course I told the old gentleman. He smiled, and then in his provokingly slow way—(he won't see this, for he makes me read the REVIEW for him, and I can always omit what I don't want him to know)—he asked me how it was done. I guessed "plush lining." Nonsense; that would only deaden the sound of the first few pennies, and the boys could pull out the coin on top with their sticks. Then I tried "sawdust, sand, ashes."

To all of which he replied, "No better." Finally I gave it up. "Margaret has filled the box with *soft down*," he said quietly. Then I laughed, and promised to send an account of this new and effective lining to the REVIEW.

AMMONIA AS A FIRE-EXTINGUISHER.

The following interesting observations, given by the editor of the *National Druggist*, regarding the use of *aqua ammoniae* as a ready fire-extinguisher, are worthy of attention. The writer states that "in one instance where fire had originated, probably from spontaneous combustion, in a pile containing several tons of cotton-seed, and the interior of which was almost a solid body of live coal, a half-gallon of ammonia completely smothered the fire. In another, which occurred in Savenay, France, the vapors of a tank containing fifty gallons of gasoline caught fire in the linen-room of a laundry. The room was instantly a mass of living flames, but a gallon and a half of ammonia-water thrown into it completely and almost immediately extinguished the fire. The ammonia was in a glass demijohn in an apothecary's shop next door to the laundry, and was thrown into the room by the druggist as an experiment. To use his own words in reporting the circumstance. . . . The effect was instantaneous, torrents of black smoke rolled upward in place of flames, and in a moment every trace of fire was gone. So completely was the fire extinguished, that workmen were enabled to enter the room almost immediately, where they found the iron tank of gasoline intact."—(*American Architect*, October 21, 1899.)

MANNER OF MAKING THE SIGN OF THE CROSS.

Qu. Whilst every book on Christian Doctrine mentions the sign of the cross, I had never until recently seen one which gives the division of the words corresponding to the action or motion of the hand making the Latin cross. A work called *The Catechism Explained*, which lately fell into my hands, is more explicit, and states that the words "and of the Holy Ghost" should be pronounced whilst the hand is on the left shoulder, and the "Amen" in touching the right shoulder.

Now this is clear and explicit; but is it right? There are certainly many teachers of Christian Doctrine who hold that the words "and of the Holy Ghost" should be said while the hand is moving from the left to the right shoulder, and that the "Amen" does not go on the shoulder at all.

Resp. Nearly all the authoritative interpreters of the liturgy state that in making the sign of the cross (Latin) the "*Spiritus Sancti*" should be pronounced whilst the hand moves from the left shoulder to the right, and that the "*Amen*" is said while the hands are being joined after the completion of the sign. P. Schober, in his excellent Latin edition of the Italian work of St. Alphonsus, on the Ceremonies of the Mass, says on this subject: "(Sacerdos) se signet a fronte ad pectus et ab humero sinistro ad dexterum clara voce dicens —(*In nomine patris*) etc., et dicendo '*Amen*' manus jungat."[1] The "Amen" is, therefore, to be said whilst the hands are being joined after the celebrant has made the sign of the cross upon himself at the beginning of Mass. And this mode ought to serve as a norm for all other occasions when the holy sign is being made at the beginning of any important action. Moreover, the "Amen" is not an integral part of the sign of the cross, but merely an added protest or response (literally, "So be it"), showing that we wish to confirm in ourselves what the sign of the cross implies, namely, the blessing of Christ crucified for our Redemption. Hence, when the celebrant at the end of Mass imparts the Benediction, he does not say "Amen" after he has completed the sign of the cross; but he lets the server, in the name of the congregation, answer "Amen" to show that they wish the blessing which the sign of the cross just made over them implies, to come upon them.

For these, and other reasons of a symbolic nature, given by different writers on the sign of the cross, we would conclude that in pronouncing the English form of the blessing we move the hand from one shoulder to the other whilst saying "and of the Holy Ghost," and adding "Amen" after having touched the right shoulder. The objection of "splitting the Holy Ghost," which is sometimes heard, has no foundation except in the

[1] *Op. cit.*, p. 35, n. 2.

popular humor, for the mode of making the sign of the cross, which we defend, clearly suggests that the Holy Ghost binds the shoulders, the symbols of human strength, by a line of benediction which is drawn from left to right.

STRENGTH OF THE MASONIC LODGES IN THE UNITED STATES.

Qu. I have a notice before me of a paper by the Rev. C. M. O'Brien (Cork, Ireland), on "Catholics and Freemasonry," in which he quotes statistics from *The Masonic Token*, giving the number of lodges and members of masons throughout the world. To the United States and Canada the table gives 11,943 lodges, with 783,644 members. In the REVIEW for last month it was stated that the membership of the masonic lodges reaches the aggregate of 6,000,000. This is about eight times the number allowed by Father O'Brien's list, which appears to be official. Is there a mistake here?

Resp. Father O'Brien's table, inasmuch as it was appended to an article which dealt with the subject of Freemasonry as a danger to Church and State, is perhaps misleading. He quoted from a table which gives separate statistics for the so-called "Masons," not including societies which, whilst in reality freemasonic as the term is commonly understood, have distinct names. Thus the list *excluded* actually the society of Odd Fellows, the Knights of Pythias, Good Templars, etc.

Statistics somewhat later than those given by Father O'Brien place the membership of the principal secret societies, including those nominally excommunicated, as follows:

Freemasons	817,227
Exclusive of 55,713 Negro Freemasons.	
Odd Fellows	788,968
Includes Newfoundland; exclusive of 72,957 Negro Odd Fellows.	
Knights of Pythias	452,022
Good Templars	183,860
Includes Newfoundland, Jamaica, Mexico.	
Sons of Temperance	61,058
Modern Woodmen of America	168,481
Red Men	132,286
A. P. A. (American Protective Association)	2,448,540

IS LEAH A TYPE OF THE BLESSED VIRGIN?

Qu. In the picture of the Three Kings at Bethlehem, of which a cut appeared in the last number of the ECCLESIASTICAL REVIEW, there are two medallions, one representing the "Mother of Moses" and the other "Leah." That the mother of the prophet and deliverer of God's people is intended as a typical expression of the Mother of Christ will appear plainly to everybody; but what has Leah to do with the subject? She was what might be to-day called the morganatic wife of Jacob, who had had no intention of marrying her, since her sister Rachel had been promised him by solemn engagement. And Jacob always treated her as such during Rachel's lifetime. Probably you can explain the matter to your readers, for I strongly suspect that, while the picture is a Catholic design, the introduction of Leah (the Catholic Vulgate spells it *Lea*) is of Protestant origin.

Resp. The picture referred to, which is a photograph of a window in a Catholic chapel (and appeared merely as an advertisement in our December issue), is entirely Catholic in conception; this applies also to the presentation of Leah or Lea (both forms are correct, one following the Hebrew, the other, the Greek Λεία, or Septuagint usage).

Lea was the mother of Judah, from whom, through David, our Blessed Lady was descended. The allusion in the picture representing the Kings of the East doing homage to Christ, the King of Judah and the Redeemer of the nations, is thoroughly justified by the prophecy which Jacob made on his deathbed to Judah, his fourth son by Lea: "Non auferetur sceptrum de Judea, et dux de femore ejus, donec veniat qui mittendus est, et *Ipse erit expectatio gentium.*" (Gen. 49: 10.)

THE ORGAN AT MASS.

Qu. Some months ago the ECCLESIASTICAL REVIEW published a statement that the organ may not accompany the celebrant during the singing of the Preface and the Pater Noster. But, as I am informed, the *Caeremoniale Episcoporum* says that the organ may be played, not only at the Preface, but even during the Consecration, *dulci modo;* and that this is confirmed by the practice in the churches of Rome. What do you answer?

My organist accompanied me formerly. Since I saw the decree in the REVIEW, I have not allowed the organ accompaniment during the Preface, etc. Please let me know whether or not the law is of strict interpretation and binding?

Resp. The statement in the REVIEW was a decree of the Sacred Congregation of Rites,[1] which answered the question whether or not the organ might be played during the singing of the Preface and the Pater Noster in the *Missa cantata*. The decree referred the inquirer to the general law laid down in the liturgical books of the Church, namely, "Observandum est Caeremoniale Episcoporum."

The *Caeremoniale Episcoporum* nowhere states that the organ may be played at the Preface and the Pater Noster; nor does it expressly forbid it. It simply specifies all the parts of the Mass at which the organ should be played, and also the parts when, as during the Elevation, it might be played. This is the norm for the perfect observance of the liturgical laws; and the Church does not permit these laws to become a dead letter, nor does she sanction their neglect by any expression of approval where a deviation from the norm is brought to her notice. When questioned, therefore, about the lawfulness *of a deviation* by any individual member of the Church, she ordinarily and practically answers: You have the law; if what you propose were the right thing to do, the law would tell you; for the liturgical rubrics are directive in all necessary details.

It follows then that a decision, such as we have in the present case, refers the inquirer to the terms of the law, which was, of course, made to be observed. The decision does not assume that the inquirer wants the Church to say what she might *tolerate* if there were *good reason*. If she said so, except in rare cases, her general legislation would soon give place to a tissue of exceptional applications of the law under the pressure of scrupulous or wrong-headed inquirers. The Church is much more tolerant than the many detailed decrees which constantly issue from the Congregations would make it appear. But if people ask needless questions, they are apt

[1] *Cf.* Vol. xx, p. 502.

to get strong answers; for they have no right to expect the Church to make little of her laws because some individual finds it inconvenient to follow them under all circumstances. Confessors and spiritual directors have much the same experience with inquiring penitents, and they know how impossible it is to meet every problem of a nervous subject.

Now, it is a general rule in liturgical matters—and it is well to remember it before asking any questions in Rome—that the prescriptions of the ritual books are to be observed as they stand, "non autem rigorose, sed spectata decenti consuetudine." It is true that *consuetudo* or custom, if *contrary* to the rubrics, is to be abolished—"sed prudenter;" but a custom *not contrary* to the rubrics, although not wholly or expressly conformable to the same, *may be tolerated.* In such cases, however, we cannot expect Rome to discredit the general law by paying the individual claiming the right to this toleration the compliment of advertising it by a general decree, which many persons would forthwith construe into an abrogation or change of the standing rubrics.

Thus it is easily explained why the helpful and soft accompaniment of the organ is, in Rome or elsewhere, tolerated, since the *Caeremoniale Episcoporum* does not forbid, although it does not expressly permit it.

OPERA SATISFACTIONIS IN POENITENTIAE SACRAMENTO.

Qu. Is a confessor prohibited from enjoining as penance in the confessional the various litanies which, though found in Catholic prayer-books, have not the liturgical sanction of the Church, such as, for instance, the litanies of the Sacred Heart, or of the Blessed Sacrament?

Resp. Any prayer or penitential work may be enjoined as penance in the confessional, unless it be contrary to the spirit of the Catholic faith. The requisite of liturgical sanction applies to the *public* worship in the Church and not to private devotional and penitential practices. As regards the litany of the Sacred Heart, it is to be noted that by Decree of April 2 of last year its use in the approved form has been sanctioned for the public devotions of the Church. (See AM. ECCL. REVIEW, vol. xx, page 632; text of the Litany, page 523.)

ADDITIONS AND CHANGES IN THE BREVIARY AND MISSAL.

IN BREVIARIO.

OLD RUBRIC.	NEW RUBRIC.
Die 15. Januarii.	
S. Pauli primi Eremitæ Conf.	
Post Orationem Intercessio nos etc.	
Sed si Festum S. Pauli alia die celebretur, non variantur Ant. et VV., sed dicuntur ut in eodem Communi.	Si Festum S. Pauli alia die **alicubi** celebretur, **aut si de S. Mauro fiat tantum Commemoratio in Laudibus,** non variantur Ant. et VV., sed dicuntur ut in Communi.
Die 5. Februarii.	
S. Agathæ Virg. et Mart.	
Duplex.	
In I. Vesp. quando dicuntur integræ, Ant. erunt *Quis es tu.* cum reliqu. de Laudibus. Ps. *Dixit Dóminus.* cum reliqu. de Communi Apost. de Laudibus.	In I. Vesp. quando dicuntur integræ, Ant. erunt *Quis es tu.* cum reliquis de Laudib. Psalmi *Dixit Dóminus.* cum reliquis **ut in I. Vesp.** de Communi Apost. Capit. de Laudibus.
Die 6. Februarii.	
Ad calcem Officii S. Titi Episc. Conf.	
Si vero hoc Festum alia die celebretur extra Quadragesimam, et in illa non occurrat, etc.	Si hoc Festum **alicubi** alia die celebretur (extra Quadragesimam), et in illa non occurrat, etc.
Die 8. Martii.	
Ad calcem Officii S. Joannis de Deo Conf.	
In Quadragesima Lectio ix. de Homilia Feriæ occurrentis et Comm. in Laudibus. Vesp. a Capit. de sequ. cum Commem. præcedent. et Feriæ.	In Quadragesima ix. Lectio de Homilia Feriæ occurrentis et Commem. in Laudibus. **Si hoc Festum occurrat ante Feriam IV. Cinerum, vel alicubi celebretur post Pascha, neque occurrat cum eo Festum Simplex habens Lectionem propriam, nona Lectio erit:** Si ergo diligere. **ut in eadem Dominica XVII. post Pentecosten.** Vesp. a Capit. de sequ. cum Commem. præcedentis et Feriæ.
Die 19. Martii.	
S. Joseph, Sponsi B. Mariæ Virginis, Conf.	
Duplex 1. classis.	
In I. Vesperis. Ant. 1. Jacob autem etc.	**Si hoc Festum occurrerit in Dominica Passionis, transferendum erit in Feriam secundam immediate sequentem: et quoties inciderit in Majorem Hebdomadam, reponendum erit in Feria quarta post Dominicam in Albis tamquam in sede propria.** In I. Vesperis. Ant. 1. Jacob autem etc.

Die 25. Martii.
In Annuntiatione B. Mariæ Virginis.
Duplex **primæ** *classis.*

Si hoc Festum venerit in Dominica privilegiata, transferendum erit ad Feriam II. immediate sequentem, translato quocumque Festo Duplici etiam æqualis, non tamen altioris ritus. De Festo autem Duplici minori (excepto Festo alicujus Doctoris Ecclesiæ) vel Semiduplici occurrente fit tantum Commem. in utrisque Vesperis et Laudibus. Si vero occurrerit in Hebdomada Majori vel Paschali, transferendum erit (pari cum privilegio) in Feriam II. post Dominicam in Albis, servato ritu Paschali.

Si hoc Festum venerit Feria VI. in Parasceve vel Sabbato Sancto, transferendum erit in Feriam II. post Dominicam in Albis tamquam in sedem propriam, integra cum solemnitate ac feriatione et sine Octava, servato tamen ritu Paschali. Si vero occurrerit in Dominica Passionis, transferatur in Feriam II. immediate sequentem: quodsi incidat in Hebdomadam Majorem vel Paschalem, ad enuntiatam Feriam II. post Dominicam in Albis amandetur, ac nonnisi Festo primario ejusdem ritus occurrente valeat impediri, quo in casu in sequentem diem similiter non impeditam transferatur.

Dominica I. in Quadragesima.

Si hac die et in aliis Dominicis Quadragesimæ etc.

Tota expungatur.

In fine diei Octavæ Ascensionis Domini.

Si vero Feria sexta occurrat Festum novem Lectionum fit de Festo cum comem. Officii ejusdem diei, nisi illud Festum fuerit ex solemnioribus, ut dicitur in Rubricis de Commemorationibus.

Si vero Feria sexta occurrat Festum novem Lectionum, **etiam translatum,** fit de Festo cum Commem. Officii ejusdem diei, nisi illud Festum fuerit ex solemnioribus **primæ classis; tunc enim Commemoratio Feriæ semper omittitur. Si autem fuerit Duplex secundæ classis, fit tantum Commemoratio in secundis Vesperis.**

Feria VI. post Dominicam Passionis.
Septem Dolorum Beatæ Mariæ Virginis.
Duplex majus.

Si in hac Feria occurrerit Festum altioris ritus seu dignitatis, tunc Festum Septem Dolorum transferendum erit ad Sabbatum immediate sequens, quocumque Festo etiam æqualis non tamen altioris ritus seu dignitatis in eo incidente: quod si transferri ad Sabbatum non possit, erit omittendum.

Si omittendæ sint primæ Vesperæ, etc.

Quando Festum Septem Dolorum B. M. V. hac Feria celebrari nequit ob occursum alicujus Festi altioris ritus, aut æqualis sed primarii, vel potioris dignitatis, transferendum **est in** Sabbatum immediate sequens. **simili modo non impeditum. Quod si neque in dicto Sabbato celebrari potuerit, eo anno omittatur.**

Si omittendæ sint primæ Vesperæ, etc.

Die 17. Maji.
S. Paschalis Baylon Conf.
Duplex.
Ad calcem vi. Lectionis.

. . . . . .

Alexander autem octavus sanctorum catalogo adscripsit.

. . . . . .

Alexander autem octavus sanctorum catalogo adscripsit: **tandem Leo decimus.**

tertius peculiarem cœtuum eucharisticorum, item societatum omnium, a sanctissima Eucharistia, sive quæ hactenus institutæ, sive quæ in posterum futuræ sunt, Patronum cœlestem declaravit et constituit.

Die 18. Maji.
S. Venantii Martyris.
Duplex.

Omnia de Communi unius Mart. præter sequ.

Si hoc Festum alia die celebrari contigerit, et in I. Vesperis non sit faciendum a Capitulo, tunc sequens hymnus Martyr Dei. dicendus erit ad Matutinum conjunctim cum alio hymno Athleta Christi. sub una conclusione *Sit laus Patri.* Alias dicatur prout infra positum est.

In I. Vesperis.
Hymnus.
Martyr Dei Venántius, etc.

Omnia de Communi unius Mart. præter sequ.

Si hoc Festum **in utrisque Vesperis habeat solam Commemorationem, tunc hymnus ad primas Vesperas conjungitur cum hymno ad Matutinum, cum conclusione** *Sit laus Patri.* **Si vero integras habeat tantum secundas Vesperas, tunc hymnus** *Martyr Dei.* **dicitur ad Matutinum,** *Athléta Christi.* **ad Laudes, hymnus** *Dum nocte.* **dicitur in secundis Vesperis.** Alias dicatur **uti infra inscribitur.**

In I. Vesperis.
Hymnus.
Martyr Dei Venántius, etc.

Die 19. Maji.
S. Petri Cœlestini Papæ Conf.
Post ix. Lectionem pro S. Pudentiana.

Si hoc Festum alia die celebrari contingat, ix. Lectio dicitur *Et Paulus.* de Communi Apostolorum 2. loco, ut supra.

Si hoc Festum **alicubi** alia die **celebretur, et in illa non occurrat Festum simplex habens Lectionem propriam,** Lectio ix. erit: *Et Paulus.* de Communi Apostolorum secundo loco, ut supra.

IN MISSALI.

Die 23. Februarii.
Post Missam S. Petri Damiani Episc., Conf. et Eccl. Doct.

Addatur:

Hodie extra Quadragesimam in Ecclesiis Cathedralibus et Collegiatis dicuntur duæ Missæ, una de Sancto sine Commemoratione Vigiliæ, altera de Vigilia cum secunda Oratione *Concéde,* **tertia** *Ecclésia,* **vel pro Papa.**

Die 19. Martii.
In Missa S. Joseph, Sponsi B. M. V.

Si hoc Festum occurrerit in Dominica Passionis, transferendum erit in Feriam secundam immediate sequen-

tem; et quoties inciderit in Majorem Hebdomadam, reponendum erit in Feria quarta post Dominicam in Albis, tamquam in sede propria.

Introitus. Ps. 91
Justus etc.

Post Graduale etc. *In Missis votivis post Tempus Paschale usque ad Septuagesimam.* Graduale. Ps. 20. Domine prævenísti etc.

Integra expungatur.

Die 25. Martii.
Post Missam Annuntiationis B. Mariæ Virginis.

Si hoc Festum venerit in Dominica privilegiata, transferendum erit ad Feriam II. immediate sequentem, translato quocumque Festo Duplici etiam æqualis, non tamen altioris ritus. De Festo autem Duplici minori (excepto Festo alicujus Doctoris Ecclesiæ) vel Semiduplici occurrente fit tantnm Commem. in utrisque Vesperis et Laudibus. Si vero occurrerit in Hebdomada Majori vel Paschali, transferendum erit (pari cum privilegio) in Feriam II. post Dominicam in Albis, servato ritu Paschali.

Si hoc Festum venerit Feria VI. in Parasceve vel Sabbato Sancto, transferendum erit in Feriam II. post Dominicam in Albis tamquam in sedem propriam, integra cum solemnitate ac feriatione et sine Octava, servato tamen ritu Paschali. Si vero occurrerit in Dominica Passionis, transferatur in Feriam II, immediate sequentem: quodsi incidat in Hebdomadam Majorem vel Paschalem, ad enuntiatam Feriam II. post Dominicam in Albis amandetur, ac nonnisi Festo primario ejusdem ritus occurrente valeat impediri, quo in casu in sequentem diem similiter non impeditam transferatur.

Feria VI. post Dominicam Passionis.
Post Missam Septem Dolorum B. Mariæ Virginis.

Quando Festum VII Dolor. B. M. V. celebrari nequit hac Feria, transferendum est in Sabbatum immediate sequens, quocumque Festo æqualis, non autem altioris ritus in eo occurrente. Quod si nec in sequenti Sabbato celebrari possit, omittatur.

Quando Festum Septem Dolorum B. M. V. hac Feria celebrari nequit ob occursum alicujus Festi altioris ritus, aut æqualis sed primarii, vel potioris dignitatis, transferendum **est** in Sabbatum immediate sequens, **simili modo non impeditum. Quod si neque in dicto Sabbato celebrari potuerit,** eo **anno omittatur.**

Pro Aliquibus Locis.

Die 15. Maji.
In Missa S. Isidori Agricolæ Conf.
Postcommunio.

Sit nobis, Dómine, reparátio mentis et córporis cœléste mystérium; et præsta: ut Sancti Isidóri Confessóris tui, cujus exséquimur cultum, sentiámus efféctum. Per Dóminum.

Sit nobis, Dómine, reparátio mentis et córporis cœléste mystérium: et præsta; ut **cujus exsequimur cultum, intercedente Sancto Isidoro Confessore tuo,** sentiámus efféctum. Per Dóminum.

Book Review.

DICTIONNAIRE DE THEOLOGIE CATHOLIQUE contenant l'expose des doctrines de la Théologie Catholique. Publié sous la direction de A. Vacant, D. Theol. et Prof. au Grand Séminaire de Nancy. Avec le concours d'un grand nombre de collaborateurs. Fascicule I: Aaron—Acta Martyrum. Paris: Letouzey et Ané. 1899. Pp. 319.

Whilst the new edition of the Freiburg *Kirchen-lexicon* is about to be completed with the twelfth of its stately volumes, we receive the first *fascicule* of Dr. Vacant's *Dictionnaire de Théologie*. It is projected on the same magnificent scale and by the same publishers as Vigouroux's *Dictionnaire de la Bible*, and promises to be one of the most satisfactory reference works in the line of doctrinal and historical theology that has yet been published in French, though we are not unmindful of the splendid achievements that have been reached in this field by the Abbé Migne. The best and most representative theological scholars have been chosen as contributors in their special departments, and the list includes names not only of writers resident in France, but also such as P. Boussac, S.J., of the Gregorian University, and P. Lagogne, the Capuchin, both of Rome; Prof. Hyvernat, of Washington; P. Petit, the Augustinian (Assumpt.), of Constantinople; P. Tolstoy, the Russian theologian, of Lemberg (Galicia); P. Toussaint, Oblate, formerly professor at the University of Ottawa, and others whose position vouches in an equal degree for the breadth and catholicity of orthodox expression. Each article is signed with the writer's name.

The first issue of more than three hundred pages covers from *Aaron* to *Acropolite* (Georges), followed by the first part of *Acta Martyrum*. One of the best and most exhaustive articles is the one entitled *Absolution des Péchés*, in which the authors—E. Vacandard, A. Vacant, A. Beugnet, P. Michel, N. Tolstoy, J. Lamy, H. Hyvernat and J. Bainvel, S.J.—discuss in eighteen chapters the Scriptural and ecclesiastical aspects of the question, the various forms of absolution in the Latin, Greek, Russian, Syrian, Armenian and Coptic Churches; the attitude of Protestants and the arguments of Catholic apologists, with regard to direct and indirect absolution. Incidentally we may remark here that

P. Vacant, the learned editor, clearly demonstrates that the obligation of auricular confession of grave sins was admitted by theologians during the eighth century.

We are glad to see that the *Dictionnaire* includes biographical sketches, and appends in nearly all cases a reference to the bibliographical sources of the different topics treated.

The publishers deserve much credit for the excellence of typography, paper and incidental illustrations. The right of translation is reserved.

CASUS CONSCIENTIAE propositi et soluti Romae ad S. Apollinarem in coetu S. Pauli Apostoli. Anno 1898–99, No. 4. Cura Rmi Dni Felicis Cadene Urb. Ant. Constat lib. 1.25. Romae. 1899. Bibliotheca Romanae Ephemeridis "Analecta Ecclesiastica." Pp. 63.

Monsignor Cadène has done excellent work in publishing, since 1893, the *Romana Collectanea* ("*Analecta Ecclesiastica*"). These contain, amongst other valuable matter, the "Cases of Conscience" proposed in the conferences of the Roman clergy every two or three weeks (twelve times a year), except during the summer vacation. In the discussion of these cases some eminent theologian invariably presides, who gives a complete and reasoned solution of the difficulty involved, after the main phases of the case have been explained and discussed. These solutions are printed by Mgr. Cadène, who publishes them all together, in convenient form, at the end of the year. The present issue (No. 4) of the Cases of Conscience contains the following topics: 1. "De admonendo poenitente obligationem aliquam ignorante" (Nov. 28), by Mgr. Eschbach, Rector of the French Seminary; 2. "De monendo poenitente contracti jam matrimonii impedimentum ignorante" (Dec. 12), by Mgr. Eschbach; 3. "De confessarii obligatione interrogandi poenitentes" (Jan. 2), by Fr. Maurus M. Kaiser, O.P.; 4. "De absolutione danda, differenda, vel deneganda" (Jan. 16), by Fr. M. Kaiser, O.P.; 5. "De confessarii agendi ratione cum occasionariis" (Feb. 27), by P. Januarius Bucceroni, S.J.; 6. "De confessarii agendi ratione cum consuetudinariis et recidivis" (March 13), by P. Januarius Bucceroni, S.J.; 7. "De confessarii agendi ratione cum scrupulosis" (Apr. 10), by Mgr. Checchi; 8. "Confessarius et poenitens inter se diversa opinantes" (Apr. 24), by Mgr. Checchi; 9. "De obligatione corrigendi defectus in confessione commissos" (May 8), by P. Alexander M. Baravelli, Barnab.; 10. "De obligatione

sigilli sacramentalis ejusque objecto" (May 29), by P. Alexander M. Baravelli, Barnab.; 11. "De subjecto sigilli sacramentalis" (June 12), by Mgr. Eschbach; 12. "De variis modis violandi sigillum sacramentale" (June 26), by Fr. Maurus M. Kaiser, O.P.

The names of the *epitomatores* given above are a sufficient guarantee of the value of these cases. Possibly the study of them might lead to the adoption of similar methods in the conferences of the English-speaking clergy. In most American centres where there are a bishop and railroad facility, the clergy meet thrice or four times a year for ecclesiastical conference. This is hardly sufficient for reaching any practical results from the discussion of cases, which is apt to be desultory and fails to elicit the sustained interest among those who are present. As meetings of priests are at present generally conducted, one is apt to learn more theology at the whist-table of congenial clerics than at the clerical conferences; that is, the latter are not sufficiently frequent to elicit interest in the proceedings.

THE REMINISCENCES OF A TEXAS MISSIONARY. By the Rev. P. F. Parisot, O.M.I. St. Mary's Church, San Antonio, Texas.

Father Parisot came to America in 1852, together with five missionaries of the Oblates of Mary Immaculate, and settled for a time in Galveston. There were altogether fifteen priests to supply the missionary wants of the entire territory of Texas, which then contained about 20,000 Catholics. In the following year the yellow fever ravages claimed five of the fifteen missionaries by death. Our young priest was, therefore, without much training in the language of the country, sent out to scour the various districts to discover and minister to the religious needs of the scattered Catholics, composed of the most heterogeneous elements in point of nationality and culture. His experiences are here told in an original and often graphic way, although there is no attempt at grammar or style; indeed, the quaint phraseology and often odd spelling, which may, in places of the book, be due to the printer's wit, rather harmonize with the extraordinary character of the things related—the accidents, alternately humorous and pathetic, which met our missionary on land and water, on horseback and afoot, amid the haunts of wild beasts and wilder men. Nor are the incidents, which he tells us with an innocent and characteristically French gaiety, confined to Texas. Father Parisot also labored in Louisiana, whither he was sent to collect funds for the establishment of a college. Later on, his missionary excursions carry him into Mexico; and when the

reader least expects it, he finds himself transported from the New World back to the Old, whither Father Parisot is sent as delegate to the General Chapter of his Order. The contrast which awaits us between the wretched scenes of the Spanish-American mission and the magnificence of ancient Italy is naively introduced by an incident in the journey from Santa Fé to New York previous to embarking on the Atlantic. "At four o'clock A.M. we were suddenly awakened from our sleep, and the next moment we found ourselves in a ditch with the whole train composed of seven coaches and freight cars. No one was very seriously injured. My skinless elbows and knees required a two months' dressing to heal. One mile from the wreck was a farmer's house, where we took our breakfast." There are plenty of amusing and some serious things told in this life of a zealous missionary, who hopes that his story will be useful to others.

The book could no doubt have been improved so as to have a good sale, if, being properly edited, it had been taken in hand by an enterprising publisher. Its mechanical defects, though really of little account, may possibly keep it from receiving the desired appreciation.

HOME TRUTHS FOR MARY'S CHILDREN. By E. C. B., Religious of St. André. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 245.

The writer of these *Home Truths*, in a simple and effective way, sets before the "Children of Mary" the method by which they will render their affiliation helpful both in their social intercourse with others and in the cultivation of their inner life. There are altogether about thirty conferences dealing with such topics as the following: "Spiritual Advantages of the Sodality of our Lady; The Child of Mary at Home; The Child of Mary in the Sick-room; On Conversation; On Vocation; Choosing a Partner." In the instructions on the inner life many valuable suggestions are given under the head of "On Time; On Reading; On the Besetting Sin; On Vigilance; On a Rule of Life." The style is altogether practical, and likely to suit any sodality of young girls as constituted in most parishes of English-speaking lands. Indeed there are many things that will suit older folk and men. In a chapter entitled "On the Shelf," the author speaks of children of Mary who have reached the age of thirty *plus the rest.* This reminds him of Swift's "Resolutions when I come to be old," which the Dean drew up at thirty-two. They are few but good: "(1) Not to keep always with the young unless they desire it. (2) Not to be peevish, morose, or sus-

picious. (3) Not to scorn present ways, or wits, or fashions, or men, or war, etc. (4) Not to tell the same story over and over again to the same people. (5) Not to be over-severe with young people, but to make allowance for their youthful follies and weaknesses. (6) Not to be influenced by and give ear to knavish tattling. (7) Not to be too free of advice, nor trouble any but those who desire it. (8) To desire some good friends to inform me which of these resolutions I break or neglect, and to reform accordingly. (9) Not to talk much, nor of myself. (10) Not to boast of my former beauty, strength, etc. (11) Not to be positive or opinionative. (12) Not to set for observing all these rules, for fear I should observe none."

BULLETIN EUCHARISTIQUE MENSUEL. Quatrième Anée, 1899.—Administrateur: L. J. A. Derome, 1603 Notre Dame, Montreal. Abonnement, 25 centimes par an.

We wish to say a good word for this excellent little publication in honor of the Blessed Eucharist. It is quite unpretentious, and yet from first to last, during the four years of existence, we have regarded it as a sort of monthly message containing literary jewels which reflect love of the adorable Sacrament and inspire devotion. We fancy that convent schools where French is taught would find much in these small Bulletins to aid them in instructing little hearts and heads; for the things which form the best part of all education are frequently bound up in the maxims, verses, and stories which the child is made to memorize during those early years when its physical and spiritual faculties are being moulded.

THE HOLY BIBLE. Translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions in divers languages. Containing the Old Testament, first published by the English College at Douay, A. D. 1609, and the New Testament, first published by the English College at Rheims, A. D. 1582. With Annotations, References, and an Historical and Chronological Index. Baltimore and New York: John Murphy Co. 1900.

This new edition of the entire Bible, sufficiently small in size to serve for practical use at study and in the pulpit, yet at the same time printed in clear, large type upon thin paper, is certainly an improvement on the old style, in which either the minute letter-press or the unwieldly bulk of the volume was a hindrance to comfortable handling.

Soon enough we shall have to meet the want of a new translation, such as that of Father Spencer, O.P., who has certainly made a good beginning in his version of the New Testament; but in the meantime this volume offers the most handy of the presently approved English text.

FIRST YEAR'S LATIN GRAMMAR. By the Rev. G. E. Viger, S.S., St. Charles' College, Ellicott City, Md. Baltimore: John Murphy. 1899.

This little book of 183 pages is the practical wisdom of many, years' teaching of the Latin language, boiled down into narrow limits for the easy comprehension of beginners. After an experience of sixteen years with a higher grade, Fr. Viger began last year the teaching of the elements, and found but slight assistance from most of the books published for beginners. The present volume expresses his conviction that too much matter is usually crammed within elementary text-books, and that no abundance of traditional "exercises" swelling to undue proportions the size of the text-books can serve the needs of a class so well as the exercises prepared specifically by the teacher for those special wants manifested differently by different successive classes in the same grade. The inspiration of the living teacher is necessary in order to achieve the best results. We are glad to notice in the Preface the deserved tribute paid to Arnold and his method—a method which the present author seems to desire as a teacher's supplement, or rather interpretation, of his own handy work, which aims to avoid extreme jejuneness as well as overcrowding of matter. The volume is very attractively printed and bound.

DE EXEMPLARISMO DIVINO, seu Doctrina De Trino Ordine Exemplari et De Trino Rerum Omnium Ordine Exemplato, in quo fundatur Speculativa et Practica Encyclopædia Scientiarum, Artium et Virtutum, auctore Ernesto Dubois, Congr. SS. Redemptoris. TOMUS SECUNDUS: EVOLVITUR DOCTRINA DIVINI EXEMPLARISMI. Romae. Ex typographia Della Pace Philippi Cuggiani. 1899. Pp. 726 quarto.

We have just received this new addition to the important work *De Exemplarismo* mentioned in our last number. The article on the first volume, which was promised for the present issue of the REVIEW, has been unavoidably crowded out. It, together with an account of this second volume, just published, will appear in our next issue.

MY NEW CURATE. A Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P.P., Doneraile (Diocese of Cloyne), Author of "Geoffrey Austin, Student," "The Triumph of Failure," etc. With drawings and illustrations. 1899.

Although the readers of the REVIEW are familiar with the story of "My New Curate," they will be delighted to see it in its new dress, handsomely bound and illustrated, and ready to be introduced to a wider circle of readers, whom it can only please and edify by the exquisitely true picture it presents of the real priest as he is known to his brothers and as he should be known to others. The agreeable intelligence comes from the Boston papers that the second edition is already in press, whilst the first is being mailed to the advance subscribers, and the orders indicate the probability of a third edition having to be struck off early in January. This was, indeed, expected by those who had enjoyed the story in the ECCLESIASTICAL REVIEW.

The author begins a new serial in the present number, expressly written for the REVIEW, as was "My New Curate."

NEW ACTING PLAYS FOR SCHOOLS.

FABIOLA. A Christian Drama in five acts and twelve tableaux. By Canon Oakeley, M.A. Price, 35 cents (ten copies, $2.00).

JOSEPH IN EGYPT. A Biblical Drama in five acts. By T. G. Crippen. Edited by C. J. Hanssen, M.A. Price, 35 cents (ten copies, with music supplement, $2.00).

THE VOCATION OF ST. ALOYSIUS. A Drama in three acts. From the Italian of Padre Boero, S.J. Price, 25 cents (five copies, $1.00).

THE LAST DAY OF OUR LADYE. A Play in three acts. (Female characters.) From the German of the Rev. W. Pailler, O.S.A. Price, 25 cents (eight copies, $1.50).

THE MACCABEES. A Biblical Drama in three acts. From the French of Marin de Boylesve. Price, 35 cents (ten copies, $2.00). New York: The Roxbury Publishing Company, 7 Bible House.

THE SHEPHERDESS OF LOURDES; or, the Blind Princess. A Drama in five acts. By the Very Rev. F. Felix, O.S.B. Price, 25 cents.

PONTIA: The Daughter of Pilate. A Drama in four acts. By the Very Rev. F. Felix, O.S.B. Price, 25 cents. Baltimore and New York: John Murphy Company. 1900.

THE WITCH OF BRAMBLE HOLLOW. A Drama in four acts. By Marie Côté. New York: William H. Young & Co. 1899. Price, 30 cents.

LIUDOLF. A Historical Drama of the time of Otto the Great. In five acts. For Colleges, Young Men's Societies, etc. By A. Guggenberger, S.J. St. Louis, Mo.: B. Herder. 1900. Price, 50 cents.

Without knowing whether the Roxbury Publication Company represents a distinctly Catholic firm, we feel bound to commend their efforts to provide Catholic schools with a healthy choice of dramatic pieces, of which the above specimens give proof. Few things are more helpful in fixing principles of right and in arousing the minds of children to noble aspirations than the lessons inculcated by means of plays. It is true there is danger that the object thus aimed at may be frustrated by an injudicious loading of the children's memory, and by scenes that are unnatural or unsuited to the temperament of particular classes of children. This applies in a special way to translations of plays. Sayings and doings which are quite natural for German children in Germany are often altogether unsuited to American youth, particularly when there is an almost literal adherence to the expressions of the originals. Everybody knows that an American child acts differently from a foreign child in expressing its feelings; the very fact of our mimicking the ways of the stranger, apart from the language, proves this, and while the truths to be represented are in both cases the same, the manner in which this is done must vary considerably. The popularity of the Roxbury publications will, therefore, depend largely on their keeping out this unnatural element. Of the plays put at the head of this notice, Canon Oakeley's *Fabiola* and P. Boero's *Vocation of St. Aloysius* are good models. The latter piece, although a translation, is done with happy effect. *The Last Day of Our Ladye* is excellent material, but suffers from the fault indicated above—a crowding of words from which the German mind evolves, perchance, some bridge of thought, but which are meaningless and tedious to the precocious American child-mind; besides, the translator is apparently incapable of forgetting German idioms, and thus produces awkward English grammar, as, "we found K. unconscious to all our words" (p. 20); "I enfolded the white veil about her head," etc. However, to a clever teacher these defects are no hindrance to the use of such plays, as they can be quickly adapted to circumstances by a little pruning, and we should be sorry if our criticism, which is meant to be general, would lessen in any way the continued efforts for a development of this class of juvenile literature. Let foreign models, if need be, supply us with the thought and the plot and the general motive of a play, but let us preserve the genius of the language in which the national temperament of the child is to express itself. What has been said of the above Roxbury publications, in general, is equally true of the dramas by Fathers Felix and Guggenberger, and of the "Witch of Bramble Hollow," by Marie Côté.

Recent Popular Books.[1]

AMERICAN LANDS AND LETTERS: Donald G. Mitchell. $2.50.

From Cooper to Poe is the range of this book, which is partly historical, partly critical, and partly reminiscent. The author's judgment has so long been trained and practised, that he may be trusted, and he writes with much grace.

ART LIFE OF WILLIAM MORRIS HUNT: Helen M. Knowlton.

The author of this book has guided herself strictly by its title, and only as pupil, student, artist and teacher does Hunt appear, except in the closing hours of his life. Miss Knowlton was one of his pupils and also his assistant teacher, and her choice of material has been excellent. She gives photogravures of many pictures and portraits, describes many others; quotes Hunt's memories of Miller, whom he loved; tells of his life in France; cites many of his teachings in class, much of his private conversation on art, and she seems to show that he was half-starved for the popular sympathy that he would have had in any other country, yet never ceased to give sympathy and aid to others.

BEACON BIOGRAPHIES: Aaron Burr; H. C. Merwin: Nathaniel Hawthorne; Annie Fields: Frederick Douglass. $0.75.

The first is a carefully condensed study exonerating Burr from the heaviest charges brought against him, but accusing him of insincerity and lack of scrupulosity in money matters. The second, although composed mainly of carefully arranged and selected extracts from journals, letters, and note-books, embodies the honest judgment of the author; the third, written by one of Douglass's own race, is wonderfully impartial and also able.

BOHEMIAN PARIS OF TO-DAY: W. C. Morrow and Edward Cincuel.

The pictures in this volume are excellent, and the text cleverly written, but the effect of the whole is unutterably sad. The reckless, restless pursuit of new sensations; the mad endeavor for distinction, even if it be distinction in viciousness; the hideousness, physical and spiritual, of some of the devices for securing notice, are little short of appalling. The revelation is unattractive to any sensible person, but might fascinate the feeble-minded.

CHILD VERSE: Rev. John B. Tabb. $1.50.

A small quarto with verses printed luxuriously, not many on a page, with type large and plain for unskilled readers. Most of the poems are very brief and are so worded as to be very easily learned. Some are merely funny; others are religious; all are musical. The binding is odd and ingenious, half hiding references which the children will surely discover, and the end papers also have their story.

COLOSSUS: Morley Roberts. $1.50.

The hero is plainly meant for a portrait of Mr. Cecil Rhodes, but he is represented as acting in Northern Africa, among statesmen and soldiers, not much more carefully disguised than he is. The heroine is an unpleasant young woman, who does not echo Desdemona's wish, but desires to make a man for herself, and seriously hinders and injures the hero in the process. Mr. Rhodes's gratitude for the portrait has not yet found public expression.

CORNER OF THE WEST: Edith Henrietta Fowler. $1.50.

A domineering and selfish mother; a weak and foolish daughter; a lover who, after years of waiting, bestows his affections on the niece of his elderly betrothed, are the chief characters of this book. The exceeding stupidity of the daughter deprives her of the reader's sympathy; she seems to act less from a sense of filial duty than from cowardly fear of her mother's ill-temper.

FAMOUS HOMES OF GREAT BRITAIN AND THEIR STORIES: Edited by A. H. Malan. $7.50.

This book originally appeared in the *Pall Mall Magazine* and attracted much attention, for twelve great houses were there described by their owners, or by some member of the owner's family, and many curious things not shown to the public were mentioned and many novel legends were told. Battle Abbey, Warwick, Alnwick, Hardwick, Penshurst, Charlecote, Belvoir, and Chatsworth are included in the list, and the 200 pictures show many of their treasures and many of their most stately rooms. So much of English history is connected with these houses that it is not necessary to call Americans snobbish for liking information about them—at least not while the White House is annually inspected by thousands.

HOUSE OF THE WIZARD: M. Imlay Taylor. $1.25.

Betty Carew, the heroine, one of Queen Katharine's maids, figures in Henry's court after the death of her royal mistress. The endless plots of the time are used as part of the machinery of a love story, in which Cromwell is somewhat flattered, and Henry and Anne are described without much regard to the mature age of both. The Queen's name is strangely misspelled, the Shakespearean precedent being set aside in favor of a modern corruption.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

IN CASE OF NEED: Ralph Bergengrin. $1.25.

A long quarto, containing absurd pictures and rimes which the artist-author thinks "may come handy." For instance, on meeting robbers at night draw your pipe, which they will obligingly mistake for a revolver and flee; if you fall into the sea, fill your lungs "with congenial air," and they will "float you out;" if you meet a mouse, kneel down and look it in the eye. Every conceivable artistic defect is crowded into the pictures, but they are no uglier than some seriously put forward in the name of art, and funny ugliness is better than serious ugliness.

IN CONNECTION WITH THE DE WILLOUGHBY CLAIM: Frances Hodgson Burnett. $1.50.

Mrs. Burnett's last two stories had left her readers with small hope of anything so good as this book. Tom De Willoughby, slighted, scorned, rejected by his family, and thwarted in his heart's desire, leaves his ancestral home, earns the love and devotion of a whole village, and succeeds in compassing the happiness of the two beings most dear to him, and so wins happiness for himself. In the underplot the central figures are a brilliantly successful man, whose hidden sin consumes his soul, and his friend, whose life is devoured by the passionate wish to avenge a wrong. The heroine's babyhood and childhood and her idyllic love story are described without any of the lapses into sentimentality wont to disfigure Mrs. Burnett's work, and the account of the manner in which claims are prosecuted at Washington is excellent.

IN GHOSTLY JAPAN: Lafcadio Hearn. $2.00.

A Buddhist ghost, or a ghost according to the ancient native faith of Japan, is ghastly beyond all European ghosts; but Mr. Hearn does not describe many. He tells of incense rites; of the deductions from the doctrine of re-incarnation which, although made imposing by thousands of years, do not go beyond Prince Hamlet's inferences as to imperial Cæsar; he translates many proverbs and some poetry, and he describes an untold number of strange customs and beliefs. The style seems highly ornate, but every word tells, and the mass of information in the book is surprisingly large.

IRON STAR: John Preston True. $1.50.

An ingenious description of the progress of man from the savagery of the stone age up to the day of Myles Standish, the whole scheme of events being based upon the arrival of a huge mass of meteoric iron and the uses made of it. His sole assumption is the meteor; everything else mentioned in the book, weapons, pottery, furniture, modes of warfare, clothing, still lingers on the earth, either in use among the Esquimaux, the Ainu, or the California Indians, or in museums.

KATE FIELD: A Record. Lilian Whiting. $2.00.

The subject of this biography, the scion of a well-known theatrical family, a cousin of Mary Sedley Brown and Mr. George Riddle, was a remarkably good newspaper correspondent and magazine writer as early as forty years ago, and died in Hawaii in 1896, having gone thither as correspondent for a Chicago paper. She lectured against Mormonism; gave musical and histrionic entertainments which she called monologues; more than once essayed to become an actress, and promoted a disastrous project for co-operative dressmaking. Her letters and journals afford glimpses of many interesting persons, and give the reader an opportunity to study an uncommon nature, better gifted than guided.

LESSONS OF THE WAR WITH SPAIN: Capt. A. T. Mahan. $2.00.

It is not only military and naval, but political and ethical, lessons that the author draws from the late war, and he teaches the righteousness of adhering to the conscience as forcibly as he insists upon the importance of being prepared for war, and of understanding other nations. The longest paper in the book considers the naval history of the war; one discusses the peace conference; two deal with war-ships and popular errors in regard to them, and one expounds the relations of the United States and their dependencies. This is the most important of all the Spanish war books yet published.

LETTERS OF ROBERT LOUIS STEVENSON: Edited by Sidney Colvin. 2 vols. $5.00 (net.)

About half of these letters have been published in *Scribner's Magazine*, but half have never been printed. They are distinguished by quaint originality of expression, and by a real inability to forget the effort to say things well. The earliest were written in boyhood; the latest almost on the threshold of death. If one do not like Stevenson's novels, he cannot like these letters, for the animating spirit is precisely similar.

LIFE OF WILLIAM MAKEPEACE THACKERAY: Lewis Melville. 2 vols. $10.00.

It must be said in behalf of the maker of this entirely unauthorized book, that he has rewritten all that he has borrowed, and has arranged his mass of material very cleverly; but there is nothing both valuable and new within its covers. Those who respect the wishes of the novelist and of his family, and content themselves with what they have thought proper to give to the world, will lose nothing.

MATTHEW ARNOLD: George Saintsbury. $1.25.

The author seems to have felt some doubt as to Mr. Arnold's right to be immortalized by him, and patronizes him in a manner excusable in a theologian commenting upon his theology, but hardly warrantable

in a layman chiefly noted as an editor of other men's books. One learns nothing new about Arnold, his work, or his influence, and still less does one acquire any new light upon the social and religious causes that made him what he was.

MEMOIRS OF A REVOLUTIONIST: P. Kropotkin.

Russian court and domestic life are here described by one who was an Imperial page and the Czarina's chamberlain, and was reared in one of the vast households formerly maintained in Russia. The author's career as a revolutionist is set forth in detail, and he is so perfectly convinced of the righteousness of his cause that he is curiously impartial, not suppressing matters dissonant with extra-Nihilist ideas of right and wrong, and setting forth things creditable to the party in power. It is barely possible that a rebellious and wrong-headed boy might extract harmful encouragement from the book, but no man or woman of steady mind is likely to be misled by it or to become a Nihilist after reading it.

MODERN DAUGHTERS: Conversations with Various American Girls and One Man. Alexander Black.

Ten "daughters" in many costumes figure in this book, in which the author discourses on follies and duties, and manners and lack of manners, clubs, cheerfulness, the need of a guardian, and similar topics interesting to all "daughters." The book is admirably printed and is the latest metamorphosis of the solemn "Advice to Young Ladies," bound in sheepskin ugliness, the favorite gift for girls in 1800.

NEWBORN CUBA: Franklin Matthews. $2.50.

Cheerful glorification of American management in Cuba, unbroken by any lament over the admitted invasion of place-hunters and gentlemen willing to cultivate the engaging mushroom known as "a job." A large part of the book was first printed in a Republican paper.

PHILIP NOLAN'S FRIENDS: Edward Everett Hale. $1.50.

This is an historical novel dated in the year of the Spanish cession of Louisiana to France, and was first published twenty-three years ago, before American historical novels were fashionable. It is a good story, marred by the author's propensity to gird at priests and friars, not only through the speech of his characters, but in his own person. The use of the book, both to student and to novel reader, is to show what, twenty-three years ago, was Dr. Hale's conception of an ideal American of the beginning of the century. According to that, he was very beautifully courteous to women; very brave and clever; insolent to foreigners; doubly insolent to Catholic foreigners. His descendants, if fair-minded, can excuse a Spaniard for not loving him tenderly.

POEMS OF CABIN AND FIELD: Paul Laurence Dunbar. $1.50.

Eight of the poet's best-known songs are included in this book, which is illustrated by the Camera Club of Hampton University, so that the whole volume may be regarded as a fair indication of the American negro's ability. The pictures of negro children are very pretty, and good taste is displayed everywhere in the book.

'POSTLE FARM: George Ford. $1.50.

A beautiful Devon peasant girl, loving a man her superior in station, improves herself greatly for his sake, only to discover, when fate has reversed their social position, that she has become indifferent to him. Some scenes are cleverly written, but the dialect makes the first third of the story hard reading, and many of its details are impossible.

REMINISCENCES OF A VERY OLD MAN: 1808–1897: John Sartain. $2.50.

The author knew American periodical literature and its producers and illustrators very thoroughly, both as artist and as editor, and he was a very agreeable writer both in style and in spirit. His comments on the New York and Philadelphia circles of authors are especially entertaining, and from him one may learn much of the history of American publishing and its early foes.

REMINISCENCES: 1819–1899: Julia Ward Howe. $2.50.

The author was one of the best instructed American girls of her time, and her father's house was one of the best in New York, so that judgment and opportunity combined to give her the ability to describe persons and scenes of which few professional writers have much knowledge. Her marriage to Dr. Howe and long journeys in Europe introduced her to many other well-known persons, and she herself has been engaged in nearly all the "movements" of her time, female suffrage included. Notwithstanding this, she sets the home-making accomplishments highest. It is well known that she occasionally officiates as a preacher, and her religious opinions are Unitarian. The book is illustrated with pictures of famous men and women and with family portraits.

RIVER WAR: Winston Spencer Churchill. 2 vols. $10.00.

This book covers a period of nearly twenty years, beginning with the very inception of the Mahdi's rebellion; telling the whole story of intervention, of Gordon's mission, and of his desertion; as much as is known of the quarrels and dissensions among the Dervishes and of their plans for conquest, and, lastly, of Lord Kitchener's successful campaigns, in the last of which Mr Churchill served. The author is sufficiently impartial to express dissatisfaction with some of the doings of his superior officer, but he is no lover of the Arab. Sixty drawings by Lieutenant Angus McNeil, Seaforth Highlanders, and thirty-five maps and plans illustrate the story.

ROMANCES OF ROGUERY: Frank Wadleigh Chandler. $2.00.

This study of the picturesque novel has peculiar interest at present, because it illuminates the character of the Spanish nation, both as producer of this species of literature and as the subject of its influence. It has a bibliography which is in itself a revelation; it is excellently written, and is invaluable to adult readers beginning to take an interest in Spanish literature. It cannot be recommended to boys and girls young enough to respect a thief for his cunning.

SAILING ALONE AROUND THE WORLD: Joshua Slocum.

It is the author's pleasure to discomfit Bohemian and Transvaal critics by making coastwise and cross-seas voyages in craft of size that would not seem overgrown for a lakelet, and this book describes some 46,000 miles of such journeyings. His first voyage of this species was made from necessity, as the only means of coming home after being wrecked in South American waters; the later journeys have been made "for the pure joy of fighting" the apparently impossible. The book is illustrated by Mr. Thomas Fogarty, who has not made the author look quite like the Yankee that he is.

SARAGOSSA: B. Pérez Galdós. Translated by Minna C. Smith. $1.50.

The siege of Saragossa by the French is described with much fire and enthusiasm, and is made the theatre of a love affair between a patriot's son, intended by his family for the priesthood, and the daughter of a traitorous miser. The unhappy pair suffer from the mischances of the siege, from the patriot's very virtues, and the traitor's crimes, and at last the girl dies of grief when her father is shot for treason; and then the hero, who has turned soldier for the moment, doffs his uniform and enters a monastery. The translation is generally good, but sometimes blunts the irony and wit of the conversations.

SPANISH PEGGY: Mary Hartwell Catherwood. $1.25.

Pretty Peggy and her French sweetheart are befriended by Abraham Lincoln in his early manhood, tall, ungainly, but a leader of men. The story is neatly told, with almost dramatic compactness of construction.

THEY THAT WALK IN DARKNESS: I. Zangwill. $1.50.

These stories are of the kind that enlighten and gratify all sensible Gentiles; but the extreme foolishness of the comments made upon them by the narrow-minded quite justifies the regret with which many Hebrews view their publication. Mr. Zangwill shows the action of certain racial and religious customs in certain carefully selected cases, writing with purely artistic intention. The effect is often painful, sometimes ridiculous, but it casts no reflection upon the Law or the Prophets, and the Christian reader with common sense learns toleration from such tales.

THINGS AS THEY ARE: Bolton Hall. $1.25.

Discussions of contemporary politics, reforms, social movements, and tendencies of feeling with illustrative apologues. They are sincere, almost always well-expressed, and show the mind of many earnest, honest Americans now reaping the reward of uncontrolled private judgment exercised for three centuries. The weak point of the book is that it does not count the actual human soul among the things that are but substitutes for it, a spirit sufficient unto itself.

TUNISIA: Herbert Vivian. $4.00.

This author delights to shock and mildly scandalize his readers, by professing intense admiration for Arabs and for most things un-English; and he writes for men, not for women seeking amusement. He flatters himself that he has exposed Lord Salisbury's sacrifice of British "prestige" and commerce, and he illustrates his book with uncommonly good photographs.

UNDER THREE FLAGS IN CUBA: George Clarke Musgrave. $1.50.

The author, an Englishman, served with the Cuban insurgents, and describes them and their ways and sufferings at considerable length and without the exaggeration visible in most American accounts. He landed in the island as an English newspaper correspondent and Spanish sympathizer, and was converted by what he saw, but he remains the friend of Spain to the extent of treating both her and her soldiers with fairness. He was sent to Spain early in 1898 as a prisoner of war, and thus saw manifestations of feeling in the peninsula; and as he was with the American military expedition to Cuba, he had uncommon opportunities for forming a well-balanced judgment.

VALDA HANEM; the Romance of a Turkish Harem: Daisy Hugh Pryce. $1.50.

The heroine, the wife of a Turkish Pasha living in Cairo, has a Christian companion and governess in whom the Pasha trusts. An English officer, having seen the lady unveiled, manages to enter her husband's house, to obtain secret meetings with her, and to persuade her that she loves him. The thousand deceits and intrigues of a Mohammedan household blind both the husband and the governess; but the wife is stricken down with brain fever on the very eve of flight. The Pasha learns most of the truth from her ravings before she dies, but pardons her and mourns her sincerely. His exposition of the feelings of Turkish gentlemen assailed by English obloquy is very fine, and comes none too soon. The English villain is last seen on the verge of marriage with his proper mate, a selfish and intensely vulgar young person.

WINE IN THE LEES: J. A. Stewart. $1.50.

A very well-written temperance tract in the shape of a novel, showing one of those frequent cases in which he who makes a

fortune by doubtful means is punished by the contemptuous scorn of the children for whom he has worked. The son of a peer loses his life in the effort to carry decency into regions degraded by the product of his father's breweries. Humor and satire produce some very strong scenes.

WINTER HOLIDAY: Bliss Carman. $0.75.

Seven little poems; one of windy Scituate, one of the Tortoise Shell and Artists' Home; the others of the Bahamas and the encircling tropic seas and Nassau, the lovely white girl city. They are exceedingly pretty, and although they sing the praise of idleness, it is with elaborate care; and they show that when the time shall bring the poet a stronger word to say to his readers, his acquired mastery of form will serve him well.

YOUNG SAVAGE: Barbara Yechton. $1.50.

The heroine is nothing wilder than the untaught daughter of a silver miner, who sends her East for the improvement of her mind and manners. She is taken into a well-bred family, and repays the care given her by heaping benefits upon every member of it. The Irish characters use a generalized dialect never spoken in any country, but otherwise the story is a pretty romance, ingeniously teaching obedience and submission.

Books Received.

DAS NEUE TESTAMENT unseres Herrn Jesus Christus. Nach der Vulgata übersetzt und erklärt von Dr. Benedickt Weinhart. Zweite verbesserte Auflage. Mit einem Stahlstich. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1899. Pp. xxxix—604. Price, $2.15.

SACERDOS RITE INSTITUTUS. Piis Exercitationibus Menstruae Recollectionis. Auctore P. Adulpho Petit, S.J. 5 vols. Typis Societatis Sancti Augustini: Desclée, de Brouwer et Soc. 1899.

'POSTLE FARM. By George Ford. New York: Dodd, Mead & Co. 1899. Pp. 358. Price, $1.50.

THE DOUBTFUL GRANT OF IRELAND by Pope Adrian IV to King Henry II. Investigated by Lawrence Ginnell. Dublin: Fallon & Co. 1899. Pp. 160.

CASUS PROPOSITI ET SOLUTI Anno 1898–99. De Officio Confessarii tum in Confessione tum post Confessionem. Romae, ad Sanctum Apollinarem in Coetu Sancti Pauli Apostoli. No. 4. Cura Rmi Dmi Felicis Cadène, Urbani Antistitis. Constat lib., $1.25. Romae. 1899. Venale prostat apud editorem, praecipuos Bibliopolas. Pp. 173–236.

INTRODUCTIO IN STUDIUM SACRAE APOCALYPSIS, et in ipsam Commentarium, auctore Antonio Martinez Sacristan. Asturicae Augustae typis Viduae et Filii L. Lopez. 1894. Pp. 206.

PRAELECTIONES DE DEO UNO, quas ad modum Commentarii in Summam Theologicam Divi Aquinatis habebat in Collegio S. Anselmi de Urbe Laurentius Janssens, O.S.B., S.T.D. Tomus II (I.—Q. XIV–XXVI). Romae typis Vaticanis. 1899. Apud Desclée, Lefebvre et Socios. Pp. xviii—600. Pretium, lib. 7.50.

THE BLUE LADY'S KNIGHT. By Mary F. Nixon. St. Louis: B. Herder. 1899. Pp. 127. Price, 50 cents.

STUDIES IN LITERATURE. Some Words about Chaucer and Other Essays. By Maurice Francis Egan, A.M., LL.D. St. Louis, Mo.: B. Herder. 1899. Pp. 130. Price, 60 cents.

THE NEW EVANGELISM and Other Addresses. By Henry Drummond. New York: Dodd, Mead & Co. 1899. Pp. 284. Price, $1.50.

THE HISTORY OF THE CIVIL WAR: 1861–1865. Being Volume VI of History of the United States of America, under the Constitution. By James Schouler. *The Same.* 1900. Pp. xxii—647. Price, $2.25.

THE SUCCESSFUL MAN OF BUSINESS. By Benjamin Wood. Illustrations by Richard F. George. Second edition, revised and enlarged. New York: Brentano's. 1899. Pp. 208.

THE BEST FOOT FORWARD, and Other Stories. By Francis J. Finn, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 244. Price, 85 cents.

THE LORD'S PRAYER AND THE ANGELICAL SALUTATION. By Father Jerome Savonarola, O.P. London: Catholic Truth Society. 1900. Pp. 80. Price, 6d.

ENARRATIO IN CANTICUM CANTICORUM SALOMONIS, quod Hebraice Sir Hasirim dicitur, de Christo et Ecclesia, de Anima cujuslibet justi, deque Beata Maria. D. Dionysio Cartusiano auctore. Monstrolii typis Cartusiae S. M. de Pratis. 1896. Pp. 512.

EXPOSITIO IN PSALMOS Sancti Brunonis Cartusianorum Institutoris. Editio nova a Monachis Cartusiae Sanctae Mariae de Pratis emendata. Monstrolii typis Cartusiae S. M. de Pratis. Pp. 670.

EXPOSITIONES IN OMNES EPISTOLAS BEATI PAULI APOSTOLI Sancti Brunonis Cartusianorum Institutoris. Editio nova a Monachis Cartusiae Sanctae Mariae de Pratis emendata. Pp. 495.

MY STUDY FIRE. By Hamilton Wright Mabie. With 65 illustrations by Maude Alice and Genevieve Cowles. New York: Published by Dodd, Mead & Company. 1899. Pp. x—288. Price, $2.50.

WHAT IS GOOD ENGLISH? and Other Essays. By Harry Thurston Peck. *The Same* 1899. Pp. 318. Price, $1.50.

LA CONQUÊTE PROTESTANTE. Nouvel essai d'Histoire contemporaine. Troisième Édition. Ernest Renauld. Paris: Victor Retaux. 1900. Pp. 575. Prix, 3 fr. 50.

SAINT NICOLAS IER. (*Les Saints.*) Par M. Jules Roy. Paris: Librairie Victor Lecoffre. Pp. xxxix—176. Prix, 2 fr.

SAINTE GENEVIEVE. (*Les Saints.*) Par M. l'abbé Henri Lesêtre, curé de Saint Etienne du mont. *La même Librairie.* Pp. viii—200. Prix, 2 fr.

CHRIST IN ART. By Joseph Lewis French. Illustrated. Boston: L. C. Page & Company. 1899. Pp. 267. Price, $2.00.